Viewpoints *see inside*

Ethiopian protest *see page 3*

The Canadian Jewish news

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Governor-general Jeanne Sauve was a guest at last week's General Assembly of the Council of Jewish Federations in Toronto. Here, she talks with Mendel Kaplan, world chairman of Keren Hayesod as a former world chairman, Phil Granovsky, looks on. [Graphic Artists photo]

Report from the GA

Canada, U.S. asked to ease Israel woes

By JANICE ARNOLD

TORONTO —

Israeli deputy prime minister Yitzhak Navon urged North American Jewry to join with the government of Israel in pulling its economy out of the current emergency situation.

Navon referred to an agreement reached by a committee of North American Jewish leaders and the Israeli government earlier in Jerusalem under which the communities of Canada and the United States will be mobilized to make concrete contributions to the restructuring of the Israeli economy. (CJN Nov. 8). Chairman of the committee is Max Fisher of Detroit, former chairman of the international board of governors of the Jewish Agency and past Council of Jewish Federations president. Co-chairman is Charles Bronfman of Montreal.

The specific goals of the plan are to: (1) increase funds raised through United Jewish Appeal and State of Israel Bonds; (2) increase the United Israel Appeal's allocations to Israel; (3) increase foreign investment in Israel, and (4) find new markets for Israel's exports.

The agreement is an outgrowth of Israeli Prime Minister Shimon Peres' talks in Washington with President Ronald Reagan last month.

Navon, who is also minister of education and culture in the new national unity government, said Israel wants to base its economy on the most sophisticated level of industry, but "we need your help — your skills, brains and investment to create it.

"I ask you to join with us, to spare no effort to give concrete support to Israel's ultimate goal of economic independence."

Navon, the former president of Israel, was the keynote speaker at a plenary session of the General Assembly of the Council of Jewish Federations held last week in Toronto.

Yitzhak Navon ...attended GA

The committee of North American Jewish leaders has a parallel group in Israel composed of Peres and cabinet ministers Yitzhak Modai, Moshe Arens and Gad Yaacobi.

Navon said the government is planning to cut another $500 million from its budget in addition to the $1 billion announced days after the new government was sworn in. Almost half — $10 billion — of the total annual budget of $21 billion now goes toward debt servicing, he said. Another $4½ billion is earmarked for defence.

He said mismanagement on the part of the previous Likud government was partly to blame.

(Cont'd on page 13)

Arab oil decline a boost for Israel

TORONTO —

Tremendous political possibilities have opened up for Israel as a result of the decline of Arab oil power, the civil war within the PLO and Israel's alliance with the U.S., the Israeli ambassador to the United Nations said here last week.

Binyamin Netanyahu, in a wide-ranging survey of Israel's position on the world stage, cited two immediate consequences which have already occurred because of the flagging influence of the Organization of Petroleum Exporting Countries (OPEC).

During the 1982 war in Lebanon, the Arab oil producers never once brandished the threat of an embargo, as they did in the wake of the 1973 Yom Kippur War.

And the Arab world, he added, lost some of its clout in Black Africa when African leaders discovered that they could not obtain cheap oil and endless economic aid from the Arabs.

Addressing the 53rd

(Cont'd. on page 13)

GA report in 2 parts

In this issue of The CJN, running throughout the National and World News sections, we bring you reports of the major sessions of the 5-day General Assembly of the Council of Jewish Federations, held in Toronto last week.

With six of our staff reporters on the job to cover the more than 100 sessions, it was a tough editorial decision selecting the ones we felt had to be covered. We believe we picked the ones which will attract the interest of most readers.

But we ran out of space in this edition! So there will be a second report on the GA Nov. 29.

Old system called obsolete

CJF told to change ways

TORONTO —

Outgoing Council of Jewish Federations president Martin Citrin told the 2,800 persons attending the 53rd General Assembly — believed to be a record number — that the federations must reassess their "historical ways of doing business" in order to meet the extraordinary challenges facing North American Jewry and Israel.

He called for more emphasis on "the collective interest of the North American Jewish community" and more interdependence between federations in the United States and Canada.

Federations should consider "the pooling of resources, creating new linkages, gearing up to react to crisis, streamlining and reallocating our human and financial resources," he said, "on the basis of national and international priorities to a greater extent than ever before."

The old way of doing business, "zealously guarding local autonomy in setting priorities and objectives is no longer adequate and has become obsolete," said Citrin.

Shoshana Cardin ...new CJF president

The 5-day annual conference, held at the Sheraton Centre and Royal York Hotel, consisted of over 100 sessions on a wide variety of topics of current concern to the North American Jewish community. The overall theme, "The Community Leader as a Learning Person," said keynote speaker Jewish Theological Seminary chancellor Gerson Cohen, reflects the important role lay peole have played throughout Jewish history and the need for them to be knowledgeable about Judaism.

Much of the programming was devoted to particularly American concerns: erosion of the prin-

(Cont'd on page 13)

$10 billion Lebanon bill turned down by Israelis

By SHELDON KIRSHNER

Lebanon presented Israel with a whopping bill last week, and Israel turned it down flat.

The Lebanese negotiator, at talks aimed at a withdrawal of Israeli forces from Lebanon, demanded $10 billion in war reparations for damage allegedly committed by Israel during its 1982 invasion.

He also called for an immediate release of Lebanese prisoners in Israeli jails.

Israel described the demand for war reparations as a "non-starter," and instead asked for a detailed Lebanese plan on security arrangements that would take effect if it withdrew its troops.

The Israelis did not say whether they would empty their prisons of Lebanese, but Israel did let go four Lebanese Shiite leaders seized on Nov. 8, the day the present military discussions got underway under United Nations auspices.

The Shiites were detained after yet another Israeli soldier was killed in an ambush, bringing to 601 the total number of Israelis slain in Lebanon since the start of Israel's operation in June of 1982.

The Lebanese government suspended the talks and agreed to a resumption only after Israel released three of the Shiites. A fourth was given his freedom a few days later.

According to observers, the success of the talks seem problematical.

Lebanon, having come under heavy Syrian pressure, is against the presence of the Israeli-backed South Lebanon Army. Lebanon wants to deploy its army in areas vacated by Israel, but Israel distrusts the ability of the Lebanese to police the region and prevent infiltration of guerrillas into the northern Galilee.

Syria, the preeminent Arab power, has already informed Israel it will not curb guerrilla raids after an Israeli pullback.

The talks, being held in the Lebanese town of Naqura, are expected to be protracted and may yield few concrete results.

Living costs set record but lower than forecast

TEL AVIV (JTA) —

The cost-of-living index rose by 24.3% during October, another record, but lower than had been feared in forecasts by officials and economists before the announcement.

The Central Bureau of Statistics said that inflation by the end of the year would be about 500%.

Israelis will feel a drop in their living standards this month. As the increase this month is under 25%, the COL allowance would have increased by only 80% of the rise. But under an economic package deal, employees forego one-third of the "normal" increase. They will thus receive on Dec. 1 only a 12.8% increase in gross income.

The October increase does not represent any changes due to the economic freeze. This will begin to be felt only next month, when the COL rise is expected to be still high, hopefully followed by lower increases as the package deal begins to be felt.

Meanwhile, a committee of senior finance ministry officials and academicians is working on plans to forestall a feared resurgence of hyper-inflation when the present wage-price freeze package expires in January. Experts have predicted that February would be the critical month for the economy.

They say it will be known by then whether the freeze put a permanent brake on inflation or whether it will burst out anew once the wage price restraints are lifted.

The team preparing for the post-freeze period consists of the director-general of the finance ministry, Emanuel Sharon; Deputy Finance Minister Adi Amorai; and two economists, Prof. Michael Bruno and Eitan Berglass.

Finance Minister Yitzhak Modai maintains that a new round of inflation after the freeze is not inevitable. He said last week that much depends on the behavior of the public and predicted a gradual but significant slowdown in the inflation rate between now and January.

The freeze is creating difficulties of enforcement. The press reported a multitude of cases where merchants are simply ignoring the government-established maximum prices. Several dozen merchants have been hauled to court for violations.

Police action against black market money changers has had little effect, however, despite the arrest of five dealers in Jerusalem. Illegal transactions in foreign currency simply moved to side streets and continued undisturbed.

World-National

NY State U won't budge on Big Lie

By
RABBI W. GUNTHER PLAUT

It is bad enough that the United Nations in 1975 passed a resolution that "Zionism is racism." The equation has done Israel and Jews in general a great deal of harm in international forums. It now has invaded academia as well.

Rabbi Plaut

At the Stony Brook branch of the State University of New York, a professor, Ernest Dube, announced a course entitled "Politics of Race in America." However, after the second or third class, the professor distributed a syllabus changing the content of the course which was now to deal with "three forms of racism: Nazism in Germany, Apartheid in South Africa, Zionism in Israel." One of the suggested term paper topics was "Zionism is as much racism as Nazism was racism."

Reading list? There was none. It was quite clear that Dube's course had nothing to do with scholarly investigation, but was rather the political advocacy of a particular anti-Israel and anti-Jewish point of view — and all this in the classroom.

It took a visiting professor from Israel, Dr. Selwyn Troen, to discover these goings-on, and he got in touch with the regional office of the Anti-Defamation League, which pointed out to the university dean that "Zionism is racism" is an anti-semitic declaration that must not be ignored. For to advocate the destruction of Israel is to advocate the destruction of Jews.

However, the university administration was not interested in the nature and effect of the course, but declared academic freedom to be the only issue it was willing to discuss.

The ADL objected to this procedure as a shirking of true responsibility. How could the university tolerate the perversion of the principle of academic freedom as a cloak for radical and religious insult and incitement? it asked. Was it not clear that to compare Jews with Nazis, using the respectability of academia, and to imply "truth" to such canards, was itself obscene? What were the limits beyond which academic freedom would break the bound of academic responsibility and degenerate into cant and invective?

The university stood firm: academic responsibility, it said, was not an issue — academic freedom was, and it had to be safeguarded at all costs.

According to an ADL report, the university's president, Dr. John Marburger, was particularly disinterested in taking the matter any further. Was it perhaps because at the same time his administration was pursuing a Saudi Arabian contact for the purpose of raising $11 million for an Islamic Study Centre on the Stony Brook campus?

Marburger had been successful in a previous job in California to have such a centre established.

There was, of course, nothing wrong with that kind of pursuit, but the president's unwillingness to face the issue caused his critics to raise the question of motivation. "For it seems more than mere accident," says Rabbi Arthur Seltzer, director of the ADL Long Island regional office, "that this has occurred during a period in which Arab grants to universities throughout the U.S. and the resulting increase in visibility and acceptance of the Arab Third World have significantly changed the context of political and social discussion on many campuses in an anti-Israel and anti-Jewish direction."

Meanwhile, the affair is on hold. It is comforting to know that New York's governor, Mario Cuomo, whose national stature will increase after the recent U.S. elections publicly lashed out against those "who stand silently by when a professor invokes academic freedom in order to compare Jews with Nazis."

Desire to strengthen Peres

Reagan may disappoint the Arabs

By
WOLF BLITZER

WASHINGTON —

President Ronald Reagan's dramatic, landslide reelection potentially portends some mixed blessings for Israel.

On the one hand, Reagan is clearly a proven and committed friend whose gut instincts toward Israel are almost always positive.

On the other hand, he has won a truly impressive, personal mandate from the American people to try to implement his national agenda over the coming four years — both on domestic as well as foreign policy matters.

The President, therefore, will be in an unusually strong position to lean on Israel if he should so desire. Israeli officials in Washington and their American supporters are, of course, well aware of this fact.

They were quietly expressing hope shortly after the election results became clear that Reagan and his foreign policy team will be tempered in pressing Israel too tightly into a corner.

Walter Mondale's backers in the Jewish community had repeatedly warned over the past several months that a second term Reagan presidency — one prevented by the U.S. constitution from seeking a third term in 1988 — would be in a position to impose all sorts of demands on Israel — economic as well as political — without worry of domestic political retribution.

Certainly, the "moderate" Arab states, including Egypt, Jordan and Saudi Arabia, are now hoping to see Washington embark on a new, get-tough policy toward Israel. They had privately sided with Reagan during the campaign, convinced that Mondale was simply too pro-Israeli to ever accept their concerns.

But there is a prevailing sense in Washington that the Arabs are going to be in for a disappointment. This administration — with George Shultz staying on as secretary of state and Robert McFarlane as national security advisor in the White House — is in no mood to overly antagonize the new National Unity Government of Prime Minister Shimon Peres . . . at least not in the near future.

They view Peres as about as decent and forthcoming an Israeli leader as is realistically possible. They do not want to do anything to weaken his admittedly fragile position in Israel. If anything, they want to strengthen him, recognizing that other potential prime ministers could cause Washington considerably more grief.

There is also mounting despair in the U.S. capital over the entire complex and seemingly endless sources of tension in the Middle East.

The first Reagan term of office suffered repeatedly and badly in the region, the disasters in Lebanon being only the climax of many other embarrassing setbacks. There is no great desire to jump back into that mess.

There are several other areas around the world where the administration will be more inclined to undertake new diplomatic initiatives — arms control with the Soviet Union and easing overall East-West tensions being number one on the agenda.

There are other headaches in Central America which are perceived in Washington as more manageable than those in the Middle East.

The administration will also be anxious to further shore up relations with the NATO allies and to strengthen the U.S. trade position around the world.

All of which should mount up to a general inclination to avoid the grand Arab-Israeli arena as much as possible with some notable exceptions:

- The administration can be expected to continue to focus extensive interest on the state of the Israeli economy. Shultz is committed to helping Israel get over this hurdle even if U.S.-Israeli relations may be strained in the process.
- After some additional fact-finding and soul-searching, the administration can also be expected to step up its diplomatic effort to help secure an Israeli withdrawal from south Lebanon. There will not be a high U.S. profile, but it will be critical.

Israeli officials have made clear to the administration in recent weeks that they view such an American involvement in reaching some sort of "red line" understanding with the Syrians as crucial to the entire process.

- The administration, to Israel's regret, is likely to move quickly in the coming weeks to wrap up some major new arms sales to American's friends in the Arab world. This could provoke fresh tensions on Capitol Hill, where Israel's best friends — for the most part — managed to win re-election.

What is unlikely to materialize very quickly is a revived Reagan peace plan as envisaged in the President's Sept. 1, 1982 nationally-televised speech. Reagan, Shultz and other administration officials will continue to pay lip service to the initiative; they have no choice since Reagan's own name was attached to it.

But they are also realistic enough to recognize that Jordan's King Hussein is in no position now to endanger his own political and perhaps even physical survival by joining in direct, face-to-face peace talks with Israel. And without Hussein, the Reagan plan is a non-starter.

U.S. and Israeli officials agreed last week that the next year should witness a further strengthening of the strategic cooperation between the two countries. There are important reasons why this approach is deeply appreciated in both Washington and Jerusalem.

For the Reagan team, there is still the preoccupation with stemming Soviet penetration in the Middle East. The Americans view a strong and militarily reliable Israel as a major factor in this strategy even if Israeli leaders would prefer to put a different, more Arab-oriented twist on the strategic cooperation.

One important side benefit for Israel from the strategic discussion will be increased Israeli arms sales — especially in the high-tech area — to the United States itself. These sales have important economic benefits for Israel. At the Pentagon nowadays, there is a positive mindset in procuring Israeli-made conventional weaponry.

As is always the case during a second term of office, there will be some major personnel changes in the coming weeks and months. Reagan and his vice-president, George Bush, will be permanent fixtures, assuming they remain in good health. But all of the other key policy-makers are removable.

Most insiders in Washington believe Shultz will remain on the job, at least for another year. There is too much unfinished work for him. He wants to score some foreign policy triumphs, preferably in relations with the Soviet Union if possible.

Defence Secretary Caspar Weinberger has made no secret of his desire to move to the state department. But that is very unlikely. If he should leave the Pentagon, there is some talk of his becoming ambassdor to Britain. He has often expressed an interest in that assignment.

Treating children like pals causes them unfair burdens

By
ELLEN GOODMAN

BOSTON —

In some ways this was a classic scene. Two females side by side on the streetcar, one sharing her troubles — a late alimony check, a demanding boss, unpaid bills — and the other listening. Two females, one upset, the other comforting.

But these two females were not friends. They were mother and daughter. Moreover, the one seeking understanding was the adult, and the one extending it was the child, no more than 10 to 11 years old.

As a fellow traveler, I followed their conversation out of the city until I had to leave them on their way to a more distant suburb. But the dialogue stayed with me as I walked from streetcar stop to door stop. It seemed to crystallize something that I have seen more than once, more than a dozen times in current life and culture: a type of emotional role reversal.

I remember when the first studies were done of teenage mothers. Sociologists clucked at the sad comments of these girl/mothers who kept their babies because, they said, they wanted someone to love them. It was all hopelessly backwards, inside out, upside down. Parents were supposed to fill needs, children to supply them.

Now that dynamic seems common, almost endemic to contemporary parents and children. Not by coincidence do movies such as ET or Firstborn routinely portray helpless parents. Not by coincidence have television shows such as Different Strokes, and comic strips such as Sally Forth featured precocious children. Bill Cosby's new entry to prime-time television is unique precisely because it starts a set of stable parents who seem to know more than their children — indeed, to know best.

The plot of a movie, Irreconcilable Differences, reflects the upside-down world of parent-child relationships as well as anything I've seen. The dialogue in that movie is only a slight exaggeration of what I heard on the streetcar. The mother, whose marriage has just fallen apart, turns to her child and says, "What am I supposed to do now? . . . Who's going to take care of us?" The child uncomfortably tries to reassure her mother that "most parents get divorced." This 10-year-old finally sues for the right to divorce her wildly immature parents. The theme seems to be that a child has to force parents to grow up.

Psychologist David Elkind has chronicled the phenomenon of the child into adulthood: the "adultified child." These are the same children who are now expected to be "understanding" of their elders. A group of such adultified children at Fayerweather Street School in Cambridge, Mass., offered a remarkable passage in their new book, The Kids' Book about Parents:

"We have noticed," they wrote, "that there are many times when our parents are sad, angry, depressed, disappointed, hostile, or plain 'in a bad mood.' As we get older, we find better ways of dealing with them when they're in these moods." The children are now expected to "deal" with us.

I don't know precisely why many of us rush our children into role reversal or pre-mature friendship. I suspect it is a combination of stress, isolation and the ethic of openness. An enormous number of children experience the fallout of the most common stress of adulthood — divorce. When the nuclear family is broken down into its parts the remains are, for better and for worse, more egalitarian. Parents' weaknesses and failures are more obvious, their needs more raw. In urban isolation, parents may have no one else to turn to.

But it's not just the result of divorce. Our children are much more likely to know about the entire range of family troubles, economic stress, health, than we were at their age. How many parents today knew their own parents' income or of their grandparents' illnesses? How many saw their parents cry?

My generation of parents doesn't believe as much in secrets. We believe in sharing. We don't believe in hiding our feelings. We believe in openness. But how many times do we unburden ourselves by burdening our children? How many times do we wish them into adulthood because we are weary or feel unable to handle their dependence? Have we become the subjects of some New Yorker cartoon of parents complaining, "My children don't understand me?"

I am not a fan of rigidity or of distant, authoritarian parenting. But I see a great many pseudo-sophisticated children who need parents and not tall pals. They need to believe that grownups can solve their own problems, that adults are helpers, that parents are emotionally stronger. That is the point, after all, of growing up.

[Washington Post Writers Group]

Bible readings

The Bible readings for this week begin on Thursday, Nov. 22, with Psalm 120. The parsha (Toledot), read on Friday, is found in Genesis 25:19-28:9.

On Shabbat, read the haftorah, I Samuel 20:18-42. For the rest of the week, continue with the psalms, two a day (they're short), finishing with 127 and 128 on Wednesday.

Demonstrators demand Jacobovici address plenary

GA opening disrupted by protest for Falashas

By
PATRICIA RUCKER

TORONTO —

The official opening of the 53rd General Assembly of the Council of Jewish Federations was completely disrupted last week by 40 protesters demonstrating on behalf of Ethiopian Jewry.

Over chants of "let Simcha speak," (Simcha Jacobovici, producer and director of the film Falasha) and "save our people now," Martin Citrin, president of the CJF was forced to adjourn the session before it began.

Citrin's action came after more than half an hour of uproar that erupted as 2,000 delegates arrived for a plenary already shortened because of a death in the family of keynote speaker Dr. Yosef Yerushalmi

Led by Jacobovici, the demonstrators marched in front of the dais in the glare of TV cameras from the national networks — obviously alerted to be there. They carried placards reading "Action Now" and "More Can Be Done" and pictures of starving Ethiopian Jewish children.

Over one-quarter of the group were Falashas, including several women and children — one a tiny girl in Jacobovici's arms.

They demanded a minute of silence for the 2,000 Ethiopian Jews they say have died during the recent famine, and the right for Jacobovici to address the full plenary for five minutes.

CJF president-elect Shoshana Cardin session chairman, first protested that their concerns would be dealt with at a forum following the plenary, and then threatened to have them removed.

Metropolitan Toronto Chairman Dennis Flynn — who had come to bring greetings — attempted to cool off the demonstration by announcing a minute of silence.

Shouting Flynn down, the group insisted that Jacobovici be allowed to speak. They then linked arms and sat down on the floor, Jacobovici with the child still in his arms.

"We are delegates here," Jacobovici insisted. "You have no right to refuse us five minutes of convention time for 2,000 dead.

"You know very well that the entire group is talking about Ethiopia. Yet you schedule a forum at the same time as five other events and a party for Jewish singles.

"We don't want a special forum. We want now."

As tempers rose, plainclothes policemen joined hotel security guards around the group, and 40 uniformed policemen appeared outside the doors of the Grand Ballroom where the plenary was taking place.

One CJF official tried to stop a reporter from talking to Jacobovici, accusing her of "helping the group by publicizing their action."

Attempts by Cardin and Citrin to reach a compromise by offering the podium to either Moshe Ronen, North American president of the National Jewish Students' Network, or Naomi Jacobs, Canadian Network president — but not to Jacobovici — were rejected by the group.

Both Ronen and Jacobs turned down the offer to speak.

Finally Citrin, who was supposed to deliver an address on the past year's activities and future plans of the CJF, adjourned the plenary and the microphones were disconnected.

As Jacobovici climbed on a chair to speak, shouting matches broke out all over the hall.

Ronen said he had refused to address the session because Network had not organized the demonstration.

"Much of the effort was made by CAEJ (the Canadian Association for Ethiopian Jewry), and their spokesman is Simcha Jacobovici," Ronen said.

"I don't sympathize with their actions (in carrying the demonstration this far) but I sympathize with their cause. I think this issue should have a much higher priority."

Jacobs, visibly tense, refused to comment.

Cardin said that Jacobovici was not offered the platform because "I don't think that at this point he would have held to the five minutes. We wanted someone we could rely on."

She said that the protesters were not forcibly removed because of the women and children among them.

"We are doing the maximum we can (to rescue Falashas) without jeopardizing anyone," Cardin insisted.

"But we cannot discuss what we are doing."

According to Josef Enyev, one of the demonstrators and a Falasha who left Ethiopia three years ago via the Sudan, protests cannot harm his people.

"They are already endangered. They are already dying. I think publicity is necessary.

"It is the responsibility of world Jewry to save the Falashas. We have the right to be saved," Enyev said.

Report from the GA

Including the stories on Page 1, The CJN presents here the first of a two-part report from the General Assembly of the Council of Jewish Federations.

The second comprehensive report will be carried in our Nov. 29th issue.

GA stories in this issue are also on Pages 4, 5, 6, 7, and 13.

U.S. official predicts

Progress in rescue efforts

By
JANICE ARNOLD

TORONTO —

A U.S. state department official in charge of refugee affairs indicated a major positive development in the rescue of the Ethiopian Jews would become known within 60 days.

Ambassador Eugene Douglas, U.S. coordinator for refugee affairs since 1981, told delegates to the CJF General Assembly to have patience with the American government and international relief agencies' efforts to help the Jews and other persons suffering from the famine in Africa. About 1,000 delegates attended the session.

He castigated the "self-righteousness" and "arrogance of zealotry" of private groups and individuals who come to Ethiopia on their own rescue missions. "It is undoing the work of tens of thousands and may spoil the future safe exodus of the majority of Ethiopian Jewry," said Douglas.

He also said it was a mistake to put an overt Zionist or Jewish label on the rescue of the Ethiopian Jews, or to attempt to take out those who for whatever reason are not ready to leave the country.

"The government of Ethiopia is callous and uncaring with regard to basic human rights. If it thinks it is being demanded of it to let a specific group go, that group will die."

He said it is a fallacy to think the U.S. and Israeli governments have not "implemented and fought for responsible, effective action" on behalf of Ethiopian Jewry.

"Lobbying for Ethiopian Jewry is legitimate, but there should be no interference by individuals in the operational field."

Douglas' view clashed with those of a group of about 25 demonstrators, mostly young, and several Ethiopian Jews among them, led by Simcha Jacobovici. They sat quietly on the floor throughout the formal part of the session. (See also separate story).

Given the floor, Jacobovici demanded that Ethiopian Jewry become the number one issue not only at the General Assembly but for world Jewry today.

Jacobovici, who is affiliated with the Canadian Association for Ethiopian Jewry, said 12,000 Ethiopian Jews are now in the United Nations refugee camps in the Sudan and another 8,000 Jews are still in Ethiopia. He said CAEJ has delivered 1,200 pounds of medicine into Ethiopia and Sudan, as well as sent its own relief workers, doctors and nurses.

He commended Israel for having rescued close to 8,000 Ethiopian Jews to date, but called upon its government to do more. Jews in the Diaspora should be lobbying their governments to exert pressure on the Ethiopian government to evacuate the Jews before the community becomes extinct.

Jacobovici said 2,000 Ethiopian Jews died of starvation in the last six months and more are dying every day.

He said CAEJ and the American Association for Ethiopian Jewry have removed "dozens of Jews directly from Ethiopia." He suggested Canadian and British relief airplanes evacuate the Jews in Ethiopia taking them "directly or indirectly" to Israel.

He said the Israelis could also rescue Jews in Ethiopia and do not have to wait until they are in Sudan, and the Joint Distribution Committee (JDC) could bring medicine into the Jewish villages and not only as far as the capital Addis Ababa, which he said is the case.

He said every Jewish federation and organization should immediately set up emergency rescue and relief funds.

Two Ethiopian Jewish community leaders, now living in Israel, gave an emotional plea to save the Ethiopian Jews still in Africa. Uri Ben-Gad and Rachamim Ben-Yoseph said Jews here should ask their governments to send food and medicine to alleviate the suffering. International agreements permitting emigration for the reunification of families may be one avenue to allow the Ethiopian Jews to go to Israel, they said.

Noticeably absent from the discussion was a comment from the National Jewish Community Relations Advisory Council representatives at the head table, Abraham Bayer and Barry Weise. NJCRAC is the policy-setting umbrella organization for the organized American Jewish community.

Neither would later comment on the record in any way about the rescue of Ethiopian Jewry. Weise, director of NJCRAC's Ethiopian Jewry desk, issued a statement that, "after 2,000 years of separation, the long hoped-for aliya of Ethiopian Jewry has begun. Ethiopian Jews arrive in Israel after a long and dangerous journey full of hope and potential."

Shoshana Cardin, the new president of the Council of Jewish Federations, said the fact that Ethiopian Jewry was the subject of the first forum session of the GA was an indication of the high priority the CJF places on it.

Two Israelis spoke at the forum about absorption of the Ethiopians in Israel: Haim Aron, head of the Jewish Agency aliya department, and Yael Rom, co-chairman of the Israel Public Council on Ethiopian Jews.

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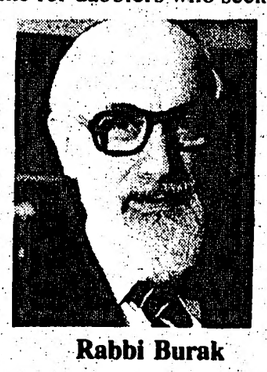
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: What do you think of the halachic ideas expressed in Kemelman's Conversations with Rabbi Small? — Ralph Muller

Kemelman's book is fine for dabblers who seek an evening's entertainment. Otherwise, his material is inexact and incorrect.



Rabbi Burak

Suppose we take a look at his opening discussion of conversion. When Joan Abernathy tells Rabbi Small that she wants him to convert her, the rabbi tells her that it is not necessary for her to convert to our faith in order to enjoy the best of both worlds. If she will be a Righteous Gentile she will attain all this without forsaking her family. Miss Abernathy replies: "I was told . . . you're supposed to discourage anyone seeking conversion. Three times, isn't it? Does this count as the first time?"

Rabbi Small's reply is given on page 24 in these words; "It is true that there is some such rule . . . But we tend to discourage conversion because all through the Middle Ages it was illegal for Jews to convert Christians to their faith."

This is not the right answer to the question. A look at the Talmud will show clearly that one was not asked to discourage a would-be convert a number of times. One was obligated, however, to spell out to him the dangers to which he exposed himself by converting.

Here is the way it is given in Tractate Yevamos, 47A: "If anyone comes nowadays, and desires to become a proselyte, they say to him, 'Why do you want to become a proselyte? Do you know that the Israelites nowadays are harried, driven about, persecuted and harassed, and that sufferings befall them?'

"If he says, 'I know it, and I am not worthy,' they receive him at once . . ."

Though the words, "at once," need not be understood as hurrying up the conversion, there is a clear statement here that one does not discourage the applicant three times. It is our duty to tell the convert that he places himself in jeopardy by joining the Jewish faith.

At the end of Kemelman's book there is a brief statement on circumcision that deserves our attention. This begins with some good-natured kidding about men who have their bar mitzvah in old age. They think that they aren't Jews since they didn't have a bar mitzvah. Tour operators will encourage this idea and suggest that they visit the Kotel in Jerusalem to become Jews. This is all a mistake, Rabbi Small tells us on page 227: "They became Jews, not when they were bar mitzvah, but when they were circumcised."

Is the author suggesting that a little boy, born in a Jewish household is not a Jew if he is not circumcised? Then what is the status of all those who live in lands where it is not possible to have this done? What is the status of those who cannot be circumcised because of haemophelia? For them circumcision is a death warrant. Are they not Jews?

Bris milah is a mitzvah, a very important mitzvah. But, it is one of 613 mitzvahs. He who fails in his duty in this respect is still a Jew. Mind you, in Hilchos Milah, Code Y.D. Chapter 264:1, Isserles tells us that one who has neglected to become circumcised may not serve as a mohel for a Jewish child even as an idolator may not, but this view is rejected by most of the great decisors. Even those who do accept his ruling do it on the basis that such a man is not the kind of person who should be performing this great mitzvah.

Still, there were times when great sages took the position that one who is not circumcised is not a Jew. This can be found in the responsa Sho'el u-Meshiv, volume 2, part 3, number 64. When a group arose and wanted to do away with bris milah, and they argued that their children would still be Jews, the great rav of Lemberg answered with a loud "No!" Those were special circumstances, and those who made light of this great mitzvah which carries the penalty of karres had to be told that their children would be cut off from Judaism.

Battle over Golan Heights

New Syria-Israel war predicted

By
SHELDON KIRSHNER

TORONTO —

Syria may go to war with Israel in 1985 or 1986 to put the Golan Heights on the political agenda of the Middle East.

The prediction was made last week by Jacob Goldberg, an Israeli Middle Eastern specialist associated with Tel Aviv University.

Goldberg, speaking to the annual convention of the Council of Jewish Federations, said the Syrians may resort to warfare to regain the Golan Heights if Israel withdraws from Lebanon and if they achieve a strategic military balance with Israel.

Syria, he said, would not open hostilities to destroy Israel or to take the West Bank. Just as Egypt attacked the Sinai in 1973 to break the political impasse in the region, so Syria would attack the Golan Heights to claim its ownership to that plateau overlooking the Galilee.

Goldberg suggested that Syria is frustrated because the Golan Heights unlike the West Bank, has not appeared high on the agendas of the U.S. the Soviet Union or Western Europe.

If Syria succeeds in building up its armed forces to required levels, and if Israel leaves southern Lebanon, President Hafez Assad may well consider the military option within two years' time.

Now a visiting professor at the University of California, in San Diego, Goldberg said the Syrians are confident that an Israeli withdrawal from Lebanon is inevitable.

Describing Syria's role in the area as basically negative, Goldberg said Damascus has the ability to prevent Jordan and the PLO from entering the peace process.

He said that Syria's Arab neighbors find it difficult to pursue policies which run counter to Syrian interests.

Although Syria plays an increasingly dominant role in the Middle East, Goldberg explained, Syria has experienced setbacks in the last 12 months.

The Syrians haven't been able to establish a new order in Lebanon and neither have they been able to exercise "total leverage" over the divided PLO.

As well, he added, Syria could not prevent Jordan from reestablishing diplomatic relations with Egypt, or forestall the recent trip to a Saudi Arabian minister to Egypt, the first by a senior Saudi official since Egypt's peace treaty with Israel.

Daniel Pipes, of the U.S. Naval War College, said that Syria has emerged as a "key actor" in Middle Eastern politics.

Syria has assumed control over the processes of war and peace in the region, and neither Jordan nor Lebanon can take major political initiatives without Syria's acquiescence or permission, he observed.

In a brief analysis of U.S. policy, Pipes said the Reagan administration has "lowered its profile" in the Middle East as a result of the failure of the 1982 Reagan peace plan and the collapse of the 1983 Israeli troop withdrawal agreement on Lebanon.

Washington, he forecasts, is not likely to become involved, in any major sense, in Middle Eastern affairs.

However, the U.S. will place emphasis on Israel's economic woes, the "quality of life" of West Bank Palestinians and arms sales to pro-American Arab regimes.

Pipes, the author of a recently-published book on the Arab world, said the Reagan administration no longer regards the PLO or Saudi Arabia as "major actors" on the Middle East's political stage.

U.S. pro-Israel policy not altered by elections

TORONTO —

The executive director of a powerful pro-Israel lobbying group in Washington said last week that friends of Israel should be pleased with the outcome of the Nov. 6 election in the U.S.

Thomas Dine, head of the American Israel Public Affairs Committee (AIPAC), told the 53rd General Assembly of the Council of Jewish Federations that "there is every reason to believe the 99th Congress will be at least as pro-Israel as its predecessor."

The Senate, he added, could be "even better" than before.

As he put it: "on Capitol Hill, the 99th Congress will be a net gain for strong and consistently close U.S.-Israel relations. Virtually all our staunchest supporters will be returning in January, and they will be joined by new friends in both the Senate and the House of Representatives.

"This vote again reflects the American public's long-standing support for Israel."

In a reference to Ronald Reagan, Dine said the President "feels instinctively" that Israel is a part of Western civilization and a pro-American bastion in the Middle East.

George Shultz, the secretary of state, has learned "you can rely on Israel," Dine said.

Dine predicted that the Reagan administration would pursue a solid pro-Israel policy if the President remained in good health, if Shultz did not leave office and if Paul McFarlane, Reagan's national security advisor, stayed on.

Expressing satisfaction with the current political situation in Washington, Dine pointed out that two pro-Israel Jewish senators had won reelection this year.

They are Carl Levin (Democrat, Michigan), a member of the armed services committee, and Rudy Boschwitz (Republican, Minnesota), chairman of the foreign relations subcommittee on Near East and South Asia.

Dine said he believes that Jesse Helms, the North Carolina senator who has not been favorably disposed to Israel, wants to succeed Charles Percy as chairman of the influential Senate foreign relations committee.

Should he become chairman, Dine said, the Jewish community will have to build bridges of understanding and friendship with Helms.

Dine, speaking of the 75 pro-Israel political action committees already in existence, urged American Jews to build on this achievement and "do more."

Surveying the accomplishments of the recently-adjourned 98th Congress, Dine described it as "the most pro-Israel" ever.

This Congress approved $2.6 billion in economic and military assistance to Israel, all of it on a grant basis. And it also passed Free Trade Area legislation, blocked arms sales to Israel's enemies, enacted legislation to limit U.S. contact with the PLO, and funded the Lavi aircraft project.

Culture grants

NEW YORK (JTA) —

More than $30 million in grants has been distributed by the Memorial Foundation for Jewish Culture since its beginning in 1964, Philip M. Klutznick, foundation president, has announced.

Klutznick made the announcement in connection with the foundation's celebration of 1984 as its 20th anniversary year.

Of the $30 million, Jerry Hochbaum, foundation executive director, said that more than $24 million went to 322 institutions in 28 countries on five continents for culture, education, research and scholarly programs. In addition, the foundation awarded $6 million in grants to 5,370 individuals.

Bonds sales jump

NEW YORK (JTA) —

Subscriptions for more than $47 million in Israel Bonds from High Holy Day appeals in 1,100 synagogues this year, representing a 10% increase over 1983 totals, were reported by Israel Bond Organization officials.

They also said the response was a demonstration by High Holy Day worshippers of "their partnership with Israel's new unity government leading Israeli Jews to help restore the economy."

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They wait to be arrested

Rally for Refuseniks recalls persecution

By PATRICIA RUCKER

TORONTO —

Her voice tight with emotion, Alexandra Finkelshtein of Israel said to 1,000 delegates at the CJF General Assembly crowded into a hall in the Sheraton Centre: "Thank you very much. We owe you our lives — and most of all we owe you the life and happiness of our daughter."

Until a year ago, Finkelshtein, her husband Eitan and their child were long-term Refuseniks in Vilna.

Now she was speaking at a rally for the thousands of Soviet Jews the Finkelshteins had left behind when they were suddenly given permission to leave the USSR.

The rally, originally scheduled for Nathan Phillips Square in front of Toronto City Hall, was driven indoors by rain and wind.

As Finkelshtein spoke, a ring of students surrounded the dais. They were bound by chains made up of 1,100 paper links — each one a signed petition on behalf of Soviet Jewry collected in the last two days at the General Assembly.

"What does it mean to spend your life as a Refusenik?" Finkelshtein asked.

"It is torture by time. People are waiting — not permissions, but arrests.

"The strength of the Refuseniks is not limitless. But as long as you are acting, we are safe," she said, repeating the message sent by almost every Refusenik with outside contacts.

"As soon as you become tired, we are lost."

There was a success

Immediately before Finkelshtein spoke, Toronto Jewish Congress chaplain Rabbi Sheldon Steinberg prayed for the Refuseniks in the words of a Rosh Chodesh prayer.

"May we be their voice. May our prayers be heard in the councils of the world. May our words and deeds be worthy of their sacrifices."

Barbara Stern, chairman of the Canadian Committee for Soviet Jewry, announced one success. In a year in which less than 1,000 Jews have emigrated, Refusenik Yevgenia Utefskaya, her husband and two children have just been granted exit visas.

The president of the Canadian Jewish Students Network, Naomi Jacobs, had earlier in the program reported that Utefskaya had been accused of possessing narcotics — a charge leveled with increasing frequency against Soviet Jewish activists.

In a protest against harassment of Hebrew teachers in the USSR, "one of whom, Yaakov Levin, goes on trial today," Stern said, Soviet Jews are joining in rotating hunger strikes.

Alexander Kholmiansky, earlier honored at the GA by the Council of Jewish Federations young leadership group, has had no solid food since Sept. 13. He also is in prison facing narcotics charges.

Being Jewish a crime

"The world knows that these courageous people are imprisoned for one reason only — because they are Jews," Stern said.

But citing the case of Utefskaya, she continued: "The door is not completely closed. Let us continue to push and shove until we have forced it open."

McGill law professor Irwin Cotler, who is Anatoly Scharansky's legal counsel, accused the Soviet government of instituting "a jurisprudence of terror.

"To be a Jew in the Soviet Union today is to be a criminal. Soviet Jews are treated as enemies of the people."

"But somehow the Jewish neshama (soul) still speaks. They have a jurisprudence of faith."

Cotler quoted Prisoner of Zion Zachor Zunshain: "Even if I die, I will not bend in my desire to leave Russia.

For all oppressed Jews — Soviet, Ethiopian, Syrian — "the code words in Jewish history have always been," Cotler said, "kol Yisroel arevim zeh l'zeh — all Israel is responsible each for the other."

Both Naomi Jacobs and Tina Sheinbein of Phoenix, who represented the CJF young leadership group, pleaded for action.

"The silence of Soviet Jews is from oppression. Ours is from apathy," Jacobs said. "Let's see action."

Sheinbein recalled meeting Finkelshtein in Vilna in 1977. "Little did I realize that because of my efforts I would now be sharing a podium with her."

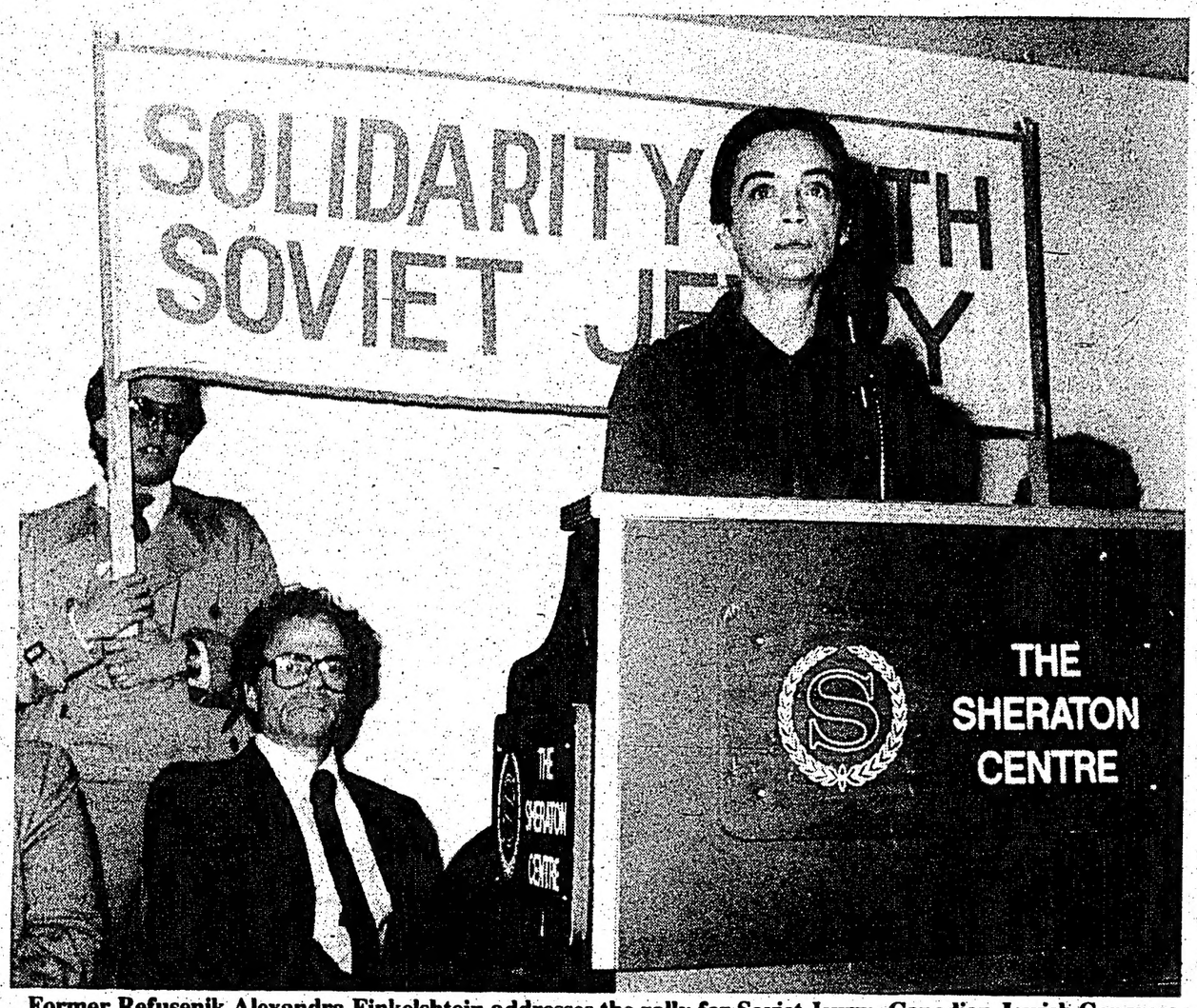
Toronto mayor Arthur Eggleton and Alderman Ron Kanter represented the city.

Eggleton said that while he was pleased to welcome GA delegates to Toronto, he felt "sadness, disgust and anger at the plight of so many decent human beings."

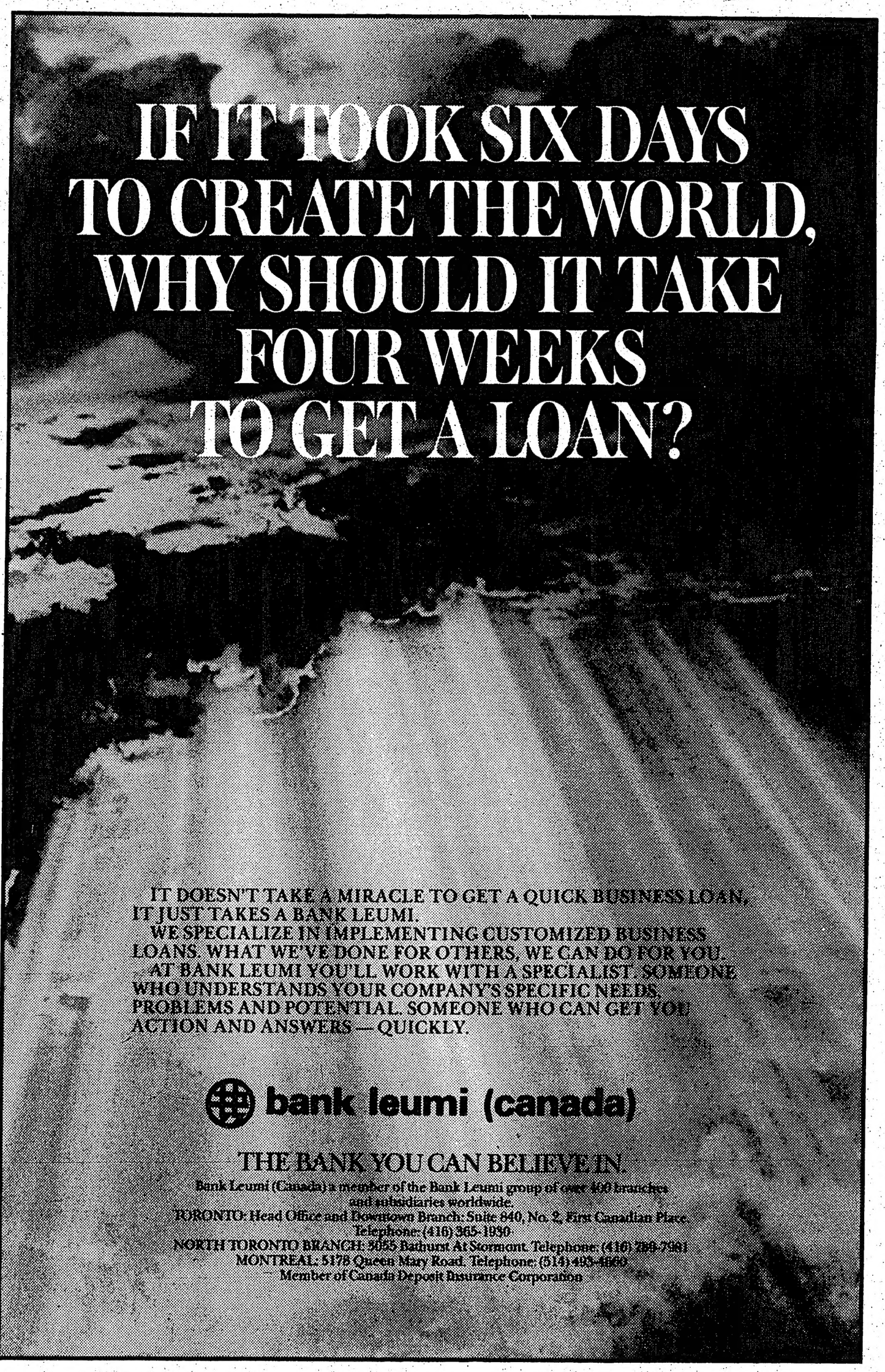
He pledged that "I will do everything in my power so that these issues may remain high on the Canadian agenda."

Milton Harris, president of the Canadian Jewish Congress, opened the rally with an attack on the USSR for denying to its citizens basic human rights guaranteed by its own constitution and by the Universal Declaration of Human Rights to which it is a signatory.

"We will continue to protest and let the Soviet Union know we are watching them," Harris said.



Former Refusenik Alexandra Finkelshtein addresses the rally for Soviet Jewry. Canadian Jewish Congress president Milt Harris is seated at left. [Graphic Artists photo]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"Resources must be provided"

Resolution seeks more efforts to help Falashas

By JANICE ARNOLD

TORONTO — An intensified educational effort in the Jewish community on the plight of Ethiopian Jewry was urged in a resolution passed almost unanimously at the Council of Jewish Federation General Assembly.

Community leaders should be urged to participate in missions to Ethiopia to monitor the situation of those Jews remaining in that African country, the voting delegates agreed.

The large numbers of Jews fleeing to the refugee camps opens up new possibilities for the rescue of the majority of Ethiopian Jewry. "Resources must be provided. Maximum rescue efforts must be continued," the resolution states.

The General Assembly commended Israel and the Jewish Agency for the resettlement of some 8,500 Ethiopian Jews "in an absorption process that is unprecedented in its complexity and cost."

It urged support for an American Jewish Joint Distribution committee program set up for general famine relief in Ethiopia.

Also under the "endangered Jewish population" headline were resolutions urging greater action by the Jewish community and the Canadian and U.S. governments on behalf of Soviet and Syrian Jewry.

In other resolutions passed, the CJF gave its "wholehearted endorsement of the program to increase funds sent to Israel in this time of economic crisis." This program was presented to the General Assembly by Israel deputy prime minister Yitzhak Navon (see page 1 story). A meeting of North American Jewish leadership is to be convened to examine ways to maximize contributions to Israel's economic rebuilding through United Jewish Appeal campaigns, purchase of State of Israel Bonds and business investments.

The General Assembly urged the new joint U.S.-Israel Economic Committee to provide incentives for investment in Israel and applauded the "substantial" U.S. economic and military aid to Israel, particularly the change from loans to grants of part of the allocation.

Other Middle East resolutions called for Egypt to renew negotiations under the Camp David Accords, for the U.S. to reduce its arms sales to Arab countries, and the passage of at least a non-binding resolution in the U.S. Congress to locate the U.S. embassy in Jerusalem.

The concern of many delegates about what is perceived as an increasingly Christian influence in government policy making in the U.S. was expressed in a resolution supporting "vigorous efforts to protect the important principle of church-state separation." This principle, it was felt, is "now threatened to a greater degree than it has been in decades. What is at stake is the character of American democracy."

A resolution on the 1985 United Nations End of the Women's Decade Conference in Nairobi, Kenya, urged the U.S. to "defuse efforts by the Arab-Soviet bloc to politicize the conference with anti-Israel and anti-American propaganda" and to withdraw U.S. participation if this occurs.

In other business, the CJF General Assembly approved a 1985 budget of $5.327 million (U.S.) and the establishment of an office in Israel next year, at a total cost in the first two years of $270,000. A new formula for determining the annual dues of each member federation will be based on the average of the highest and lowest amounts collected in local campaigns for the years 1981, 1982 and 1983.

The CJF has embarked on a major study of how to improve the recruitment and development of the member federation's professional staff. It will also be looking at the relationship between professional and lay leaders.

Of particular Canadian interest, was the announcement that the University of Toronto has agreed to establish a program for the training of Jewish community professionals who want to work in Canada.

In quiet conversation only moments before a demonstration for Ethiopian Jews disrupted the opening plenary of the General Assembly, are, from left, Toronto alderman Ron Kanter, CJF president Martin E. Citrin, Toronto Jewish Congress president Yitz Feldman and Metro Toronto chairman Dennis Flynn. [Graphic Artists photo]

CJC discusses refugee status

MONTREAL — Canadian Jewish Congress has asked for a new refugee status determination board in its brief to the Plaut Commission on Canadian Refugee Status, Administration and Policy.

The 25-page submission was presented recently by Congress president Milton Harris, Congress social action committee chairman Fred Zemans, and the refugee sub-committee chairman Lorne Waldman.

The brief says that refugee status determination is currently a slow, subjective, bureaucratic process and that "the present procedure denies accessibility to persons who have failed to mention their refugee claim before removal orders have been made."

Congress calls for goals so that refugee status decisions "will be quick and just, while covering as broad a sector of claims as possible."

The brief favors oral hearings at an early stage, with the individual present. This is not the procedure now. It also states that the benefit of doubt be given to the refugee and that a separate refugee status board be removed from current immigration procedures.

In presenting the brief, Zemans noted that refugee matters are a major Canadian issue of particular concern to Canadian Jewry . . . itself largely a community of refugees.

Fred Zemans . . . presents brief

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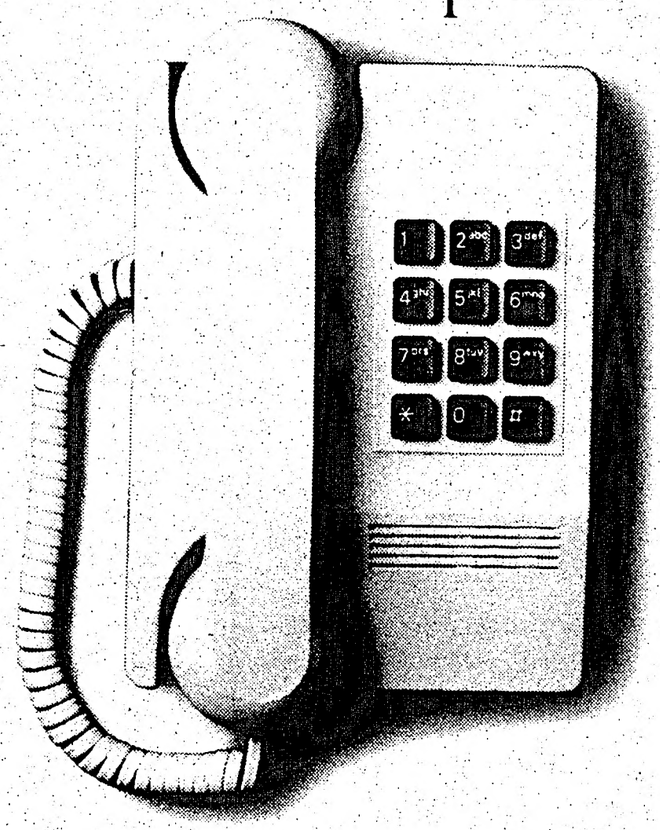

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DIARY ...of a People

By
DAVID BIRKAN

Philosopher and critic Solomon Maimon died Nov. 22, 1800. More remembered now for his colorful autobiography than his lucid critiques, Maimon was the frist modern, alienated Jewish intellectual.

Maimon was born Solomon ben Joshua in Nieswiez, Lithuania, in 1754. His father was the small town's innkeeper. A child prodigy in Talmud, he was offered the title of rabbi at age 11, no mean distinction in Eastern Europe at the apex of its traditional scholarships.

The youngster declined. As an alternate reward, he was married off into a well-to-do family where he was expected to pursue his studies and develop a rabbinic career unfettered by material concerns. At age 14, he had a son.

Maimon was stirred by the winds of the Enlightenment blowing in from the west, as well as by restlessness and a lively sense of curiosity. He devoted more of his time to German than to Jewish studies. At the age of 25 he ran away from home, heading west. He traveled, mostly by foot, to the east Prussian city of Koenigsberg, where he hoped to study medicine.

Penniless, he approached the community's leading Jews for support. His unkempt appearance capped by a rough beard and accent alien to the district elicited their contempt; his continuous criticism of the Talmud and halacha aroused their suspicion and mistrust, and nullified any chance he had of supporting himself as a melamed (Jewish teacher) among them.

He moved on. In Posen, he obtained a job as a tutor, but was quickly fired when he was found to be inculcating in his young ward some of his own contrary and non-rabbinic views.

With beard gone now, he moved to Berlin. He trumpeted his critical views of Judaism across the community, and was rejected by its local leaders, and left the city.

He wandered as a beggar. Toying with the idea of conversion, Maimon approached the Protestant clergy with a frank, unsentimental request for a respectable position and a secure stipend. He was summarily rebuffed; they were taken aback by his directness and unabashed opportunism.

Finally, he made an attempt to kill himself. Instead of throwing himself cleanly over the bridge into the river below, he snagged himself on the railing. Comments historian Howard Sachar: "It was a position rather symbolic of his wretched predicament as a confused European Jew, at home neither among the educated nor the uneducated, the Christians nor the Jews."

He returned to Berlin once again, and flung himself at the feet of Moses Mendelssohn, the dynamic scholar and philosopher who had battled his way into the city's highest intellectual and academic circles without relinquishing any of the traditional observance. This time, Maimon stressed his intellectual goals and qualifications instead of criticizing those around him. Mendelssohn, impressed, provided for his entry into intellectual society and for some support.

Maimon went to work with a vengeance. He published his first book in 1790, Essay on the Transcendental Philosophy, about the leading philosophical tenet of the time. Its proponent, Immanuel Kant, responded: "of all my critics, Maimon has understood me best."

The book vindicated Mendelssohn's faith in Maimon and secured the latter a respectful audience for lectures and tutoring. Maimon followed up his publishing success with additional work, including a philosophical dictionary and a commentary on Maimonides, his intellectual ideal.

Maimon's works were marked by a combination of Jewish and general philosophical erudition unsurpassed for generations — even by Mendelssohn himself — and a high degree of originality. In them, he demonstrated that rationalism and Judaism were not necessarily contradictory, achieving a philosophical synthesis between the two that remains unexcelled to this day.

Maimon's autobiography — despite doubts cast on the veracity of all the personal details — is a lively account of East European life. Marriage customs, and domestic and social life are described, as well as the omnipotence and dissolution of local members of the Polish nobility. It has been described as one of the most vivid works in Jewish literature.

In living outside Jewish or any other clearly defined society, Maimon set a precedent for Jewish intellectuals and artists to this day, including — at the top — Freud, Einstein, Mahler and Kafka.

Kissinger wants limited arrangement

Mideast peace called undesirable

By
JANICE ARNOLD

Dr. Henry Kissinger, left, and TJC president Yitz Feldman enjoying a moment of conversation before Kissinger's speech at the closing plenary of the GA. [Graphic Artists photo]

TORONTO —

Former U.S. secretary of state Henry Kissinger warned against any attempt to achieve a comprehensive peace solution for the Middle East at this time. He said it would "lead to an extremely dangerous situation."

Speaking at a plenary session of the General Assembly, Kissinger said what should be worked on now are "specific, limited arrangements that would ease the situations in the Gaza Strip, the non-strategic areas of the West Bank — especially those with heavy Arab populations — which would provide the autonomy foreseen in the Camp David Accords but provided there are military arrangements as well that would reduce the chance of surprise attacks.

A comprehensive peace would be undesirable today because a number of peripheral factors are not settled, he said. These include the Iran-Iraq war which Kissinger believes will drag on another three to five years and its outcome will have a "profound effect" on the Middle East conflict in general.

He predicted that while the war will end in a stalemate, Iraq will emerge with the strongest army in the Arab world, which will have an impact on Syria and the moderate Gulf states.

Another factor not yet resolved is oil prices.

Kissinger said the next five to six years will see increasing pressure on the Arab states to lower its prices because of the oversupply of fuel. During that time, the Western nations have "a unique opportunity to develop their energy conservation programs and alternate energy sources so that when a shortage of oil returns it will not be a replay of the 70s."

Kissinger said also he does not believe at this moment any of Israel's neighbors are "in a domestic position to follow the route of Sadat." He further added that involving the Soviet Union in Middle East negotiations would make them "infinitely more difficult."

"The United States has learned that the sweeping approach can lead to setbacks, humiliations and produce nothing substantial," he added.

Kissinger indicated Israel's national unity government is in a position to make some crucial decisions on the country's future. "No other people can say the solution to their problems is almost entirely in their own hands."

He said Israel's biggest problems today are internal and not related to foreign policy. A loss of morale in Israel would be worse now than not achieving a legal structured peace.

United States leaders have had difficulties understanding the Isaelis' reluctance to give up even a small portion of territory, Kissinger said. He admitted that even he, during his shuttle diplomacy days, had thought the Israelis petty for not countenancing his suggestion that Jericho be returned to Jordan.

But when he visited the site, just a 40-minute drive from Jerusalem, he realized just how "very narrow Israel's margin of survival is. . . .

"Israeli policy cannot afford great experiments."

Elsewhere in his address, Kissinger said that there is an opportunity now for progress in East-West relations, not because of the personalities involved but because the Soviet Union is having both economic and political leadership difficulties.

However, he called for "a cooling of passions" and unity in the U.S. on the arms control issue. "This is not a subject to be dealt with by marching around with placards."

He said talks on arms control will be useless without first looking at the political issues that have produced the crisis.

Kissinger said some control must exist over the Soviet Union's supplying huge supplies of arms to terrorist groups and radical countries.

Canada didn't vote

OTTAWA —

Canada was among 16 nations which abstained at a recent vote at the United Nations which held Israel responsible for the "lack of security for the Palestinian refugees in occupied southern Lebanon."

Israel and the United States were the only two countries casting "no" votes to the resolution, which also urged the UN secretary-general to take measures to guarantee the "safety and security and the legal and human rights" of the Palestinian refugees in all territories under Israeli occupation since 1967.

Dilys Buckley Jones, a spokesperson for external affairs, told The CJN the resolution was passed by a special political committee of the whole, consisting of all members of the General Assembly.

She said she was unable to state why Canada did not vote against the resolution, one of about 50 that dealt with the Middle East.

The resolution was passed in connection with the work of the UN Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA), she said.

"Canada supports and contributes to UNRWA," she stated, "but there are some cases where there are unrealistic allegations and demands that we can't support, so we abstain."

Greeks use contacts for a role in Mideast

ATHENS (JTA) —

The Greek government, actively seeking a mediator role in the Middle East, is playing up its Arab contacts and its improved relations with Israel.

A Greek agricultural delegation left for Israel last week to exchange ideas and knowhow with Israeli experts in the field. A day earlier, Prime Minister Andreas Papandreou returned from his 3-day official visit to Syria and Jordan, hailing it as one of the most successful trips of its kind he has ever made.

The delegation that went to Israel is the first since the two countries signed an agricultural agreement in 1979. There have been higher level exchanges since the Socialist government came to power here in 1981. But the Greek media, encouraged by the government, gave this latest junket extensive coverage — according to some observers, more than it warranted.

Sources close to the Israeli diplomatic mission here suggested that the Greeks are trying to balance the effect of Papandreou's trip to Syria and Jordan, countries still technically in a state of war with Israel. "Greece wants to signal us that the recent improvement of relations (with Israel) is still on," Israeli source said.

Papandreou told reporters on his return that Greece will undertake the role of mediator between the Arab world and the European Economic Community (EEC) of which it is a member.

"I asked both Syria and Jordan to give me a working paper that I can present to the next EEC summit in Dublin in order to try to persuade the community to pass another resolution with regard to the Israeli-Arab-Palestinian dispute," the prime minister said. "I think the EEC is ready now to take two more steps forwards."

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Editorial

Ethical limits

The recent decision by a judge in Alberta to proceed with the case against James Keegstra [CJN Nov. 15] is remarkable from several points of view, legal and moral.

Keegstra's lawyer has been trying to have his client's case dismissed on the basis of a perceived violation of the Charter of Human Rights, an integral part of the new Canadian constitution.

It is significant that the judge in question refused to accept this argument. He stated that the Charter gives no absolute rights and that the charges against Keegstra are within the purview of the Canadian legal system.

As might be expected from a man of Keegstra's calling, the judge's decision was said, by the former high school teacher, to be proof of the "power of the people" behind his prosecution. Keegstra, pressed to identify those power brokers, refused by saying "you know who I am referring to."

Keegstra will probably expatiate on his lunatic theories when he comes up for trial in April and this will be a spectacle without edification as the man who taught that the Holocaust is a hoax and that a world Jewish conspiracy exists — attempts to justify his indecent teachings.

We hope that Keegstra's lawyer, moreover, will have the good sense, to defend his client on strictly legal grounds. Marilou McPhedran makes this point in Ontario Lawyers Weekly (Oct. 26):

"Like teachers, lawyers are expected to behave honorably. In practice, however, the expectation is modified by the 'hired gun' view of the lawyer's role — to be employed by a client to aim the maximum rhetorical ammunition for the client's interests.

"No honorable lawyer would rise in the courtroom and argue that the Holocaust was a fiction, but he might make the case that freedom of expression includes promoting hatred. Nonetheless there are ethical limits as to the degree to which he should associate himself with the promotion of malice towards identifiable groups."

Sound advice for Keegstra's lawyer.

End in fire

It was 46 years ago this month that Nazi thuggery executed its first broad public assault against German Jewry.

November 1938 lives in infamy, for it was then that Crystal Night burst upon Germany's Jewish citizens. Using the pretext of a "spontaneous" response to the murder of a German diplomat in Paris (his assailant was a Polish Jew driven to near dementia by the plight of his parents who had been driven out of Poland and Germany), Nazi bigwigs gave the order for an attack against Jewish institutions all over the country.

The result was the torching of synagogues and Jewish communal organizations. The resulting fires shattered the magnificent mosaics and colored glass decorations that were features of many a German synagogue — hence the name Crystal Night.

It is difficult for us who enjoy the civilized splendor of North American civilization to appreciate that much more than glass was shattered on that epoch-making night, for it was also German-Jewish civilization that was rent asunder with the glass that exploded on contact with raging fires.

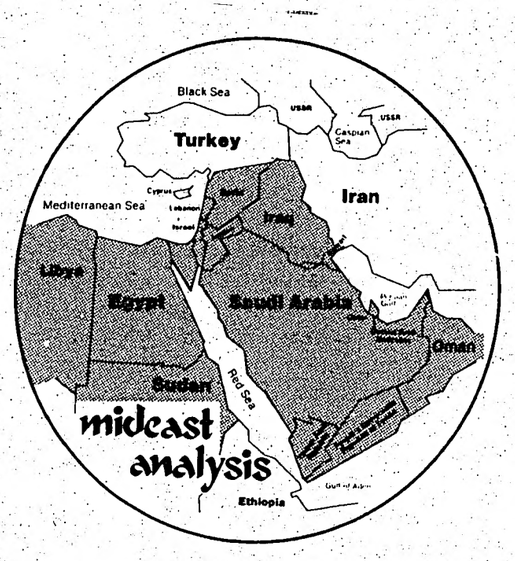
The Nazi outrage in November of 1938 was a dress rehearsal for the even more terrible fire that would engulf European Jewry and Europe in general a few years later.

The fire that the Nazis ignited 46 years ago should have alerted the world to the dangers of Hitler's Reich. Alas, the civilized world ("the half democracies" — in the words of Emil Fackenheim) paid little heed to the fate of German Jews, aside from some insipid pieties.

Robert Frost has penned a powerful verse: "Some say the world will end in ice; some say the world will end in fire." For German Jews it ended in fire.

Arafat fails to heal wounds

Deep rifts keeping PLO paralyzed



By SHELDON KIRSHNER

PLO chairman Yasser Arafat, whose movement is torn by deep dissension, chats with President Hosni Mubarak of Egypt. [Canapress Wirephoto]

The PLO, like Humpty Dumpty, has had a great fall. Can it be put back together again?

Deeply divided as never before in its relatively brief history, the PLO has fallen on very hard times since its military defeat in Lebanon two years ago at the hands of Israel and Yasser Arafat's subsequent flight from the northern Lebanese city of Tripoli.

Arafat, who has been PLO chairman for the past 15 years, has had experience in weathering adversity. At one point or another he has come into bloody conflict with nearly every Arab government.

King Hussein of Jordan drove the PLO out of Jordan in a bitter civil war. President Hafez Assad of Syria massacred Palestinian guerrillas when they got in his way in Lebanon. The late Anwar Sadat clamped down on the PLO in Egypt when it suited his needs. The Lebanese authorities, in the late 1960s, tried to rein in the PLO.

Although these were serious setbacks, the PLO rebounded and continued to play an active role in the labyrinth of Middle Eastern politics. Anyone who discounted or ignored the PLO as a potent political force did so at his own peril.

Today, in the aftermath of Israel's invasion of Lebanon, the PLO is having enormous difficulties coping with its situation. Serious observers have not written off the PLO, but they do wonder in what form it will emerge from its latest — and gravest — crisis.

The crisis, which is rending the PLO, began with Israel's incursion into Lebanon. Israel, having made careful preparations for its massive land, air and sea operation, destroyed the PLO's elaborate infrastructure in southern Lebanon in just a matter of several days. The PLO was thus deprived of its best operational base in the Middle East.

Within months of the rout, Arafat faced a full scale rebellion in the PLO. Aided and abetted by Syria, the rebels broke ranks with Arafat for a few reasons.

They considered his policies too moderate and his leadership style far too dictatorial. And they accused him of "losing" Lebanon. Syria, for its part, resented Arafat's preference for steering a mildly independent course.

Fighting which pitted Arafat loyalists against pro-Syrian dissidents broke out in Lebanon's Bekaa Valley in May of 1983, and flared sporadically for the rest of the summer.

In defiance of Syria's wishes, Arafat, having reestablished his headquarters in Tunis, returned to Lebanon in the autumn. In December, the rebels, backed by Syria, launched an offensive against the Arafat wing ensconced in and around Tripoli.

The bitterness and recrimination that these events spawned have not dissipated. In spite of mediation efforts by Algeria and South Yemen, the deep rifts in the PLO have not been healed.

So serious is the fragmentation that efforts to reconvene the Palestine National Council — the Palestinian parliament-in-exile — have failed. The PNC, which last met 21 months ago in Algiers, should have been called into session this past winter.

The much-touted meeting has not materialized so far because Syria — and the PLO rebels — have demanded Arafat's prior resignation.

In the estimation of Syria, Arafat is a U.S. lackey and a waverer who would sell out the Palestinian cause. Needless to say, the Israelis disagree with the assessment that Arafat is a moderate. But, compared to the rebels, he is.

Arafat enraged radicals within his ranks first by conferring with King Hussein over President Ronald Reagan's 1982 peace plan and then by appearing in Cairo for a chat with President Hosni Mubarak.

Although Arafat rejected Reagan's plan, which falls short of endorsing an independent Palestinian state on the West Bank and the Gaza Strip, there were suspicions on the part of his adversaries that he might reconsider his views.

This suspicion was fed by Arafat's hastily-arranged talks with Mubarak, who has not shown any signs of disavowing Egypt's peace treaty with Israel. According to rebel opinion, Arafat would commit the PLO to a peace settlement with Israel that would effectively eradicate the Palestinian cause.

Arafat's former spokesman, Mahmoud Labadi, now in league with the dissidents, has said that he "bet too heavily on American promises and policies" and that he "forgot about armed struggle, the only language the Israelis understand."

The rebels, who've destroyed the notion that the PLO speaks with one unified voice, have orgnized themselves into two distinct groupings.

Without a doubt, the National Salvation Alliance is the more extreme of the two. Consisting of the Palestine Front for the Liberation of Palestine-General Command, the Palestine Struggle Front and Saiqa, it opposes Israel's very existence.

The Democratic Alliance is composed of the Popular Front for the Liberation of Palestine, the Democratic Front for the Liberation of Palestine and the Palestine Communist Party.

On several occasions this year, leaders of the reformist Democratic Alliance have held talks with Arafat in an attempt to clear up differences. The National Salvation Alliance, in sharp contrast, has boycotted the negotiations, which took place in Aden.

Arafat, in his deliberations with the Democratic Alliance, agreed to a joint policy denouncing the Camp David Accords, the Reagan plan or any proposal not mentioning the need for Palestinian statehood.

He also agreed to terminate political contacts with Egypt and escalate military action against Israel.

Gratified by what he thought were the positive results of the talks, Arafat proclaimed that the PLO had overcome its problem of disunity. Indeed, Arafat predicted that 1984 would be the "year of regrouping" and 1985 the "year of harvest" for the PLO.

By all accounts, Arafat has been too sanguine.

The apparent understanding he reached with the Democratic Alliance last summer has not produced any breakthrough or bridged the gap with the National Salvation Alliance.

For all intents and purposes, the PLO remains in a state of paralysis, its constituent components scattered throughout the Middle East.

An Israeli study says that the PLO's 16,000 men are spread around the Arab countries. Eight thousand, mainly pro-Arafat loyalists, are found in Jordan, Tunisia, Algeria, Sudan, Iraq and North and South Yemen. Another 8,000 are in Lebanon, under Syria's effective control.

In all cases, the guerrillas are bound by severe restrictions, subject to the laws and whims and policies of their Arab protectors. The freewheeling mobility the PLO used to enjoy in Lebanon is a faded memory.

Syria, for example, has imposed drastic curbs on Palestinian military operations. When the Syrians do permit raids on Israeli targets, they are limited in nature and invariably confined to southern Lebanon. Syria does not want to be dragged into any unnecessary confrontations with Israel, whose air force has bombed rebel bases north of the Awali River.

Bereft of any meaningful bases in Arab lands contiguous to Israel, the PLO is decidedly weak and in no position whatsoever to exert pressure on the Jewish state.

The raids that the PLO have been able to carry out in Israel, such as last April's hijacking of a civilian bus which resulted in the death of a female soldier, have been mere pinpricks, and have had the unintended effect of further alienating Israeli public opinion vis-a-vis the Palestinians' national demands.

Far from posing a threat to Israel, the PLO has deteriorated into a self-destructive movement that is the bane of the Palestinians. There has never been a darker moment for the PLO than the present . . . but the PLO is hardly dead.

More than 100 nations recognize it, and the U.S. position is that it would talk to the PLO if the PLO abandoned terrorism and extended recognition to Israel. In the Arab world, Arafat is still perceived as the ultimate Palestinian father figure, and he controls more Palestinian refugee camps than his enemies in the PLO.

Despite the power and prestige wielded by Arafat, the vicious struggle for supremacy within the PLO goes on unabated. If no solution is found soon, the politics of the Palestinians, already volatile, will become more radical and the prospects for peace in the Middle East, presently gloomier than ever, will grow even dimmer.

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Opinion

Representatives of an idea that failed

Polish Jewish emigres doing well in Denmark

By
SHELDON KIRSHNER

COPENHAGEN —

When Simon and Alfrieda Fish arrived in this Scandinavian city with their two children 11 years ago, they were disillusioned.

Part of a wavelet of Polish Jewish immigrants who settled down in Denmark and Sweden after the eruption of an anti-semitic campaign in Poland, the Fishes were representatives of an idea that had failed them and thousands like themselves.

Under the guise of anti-Zionism, the Polish Communist government destroyed what had been a fairly viable Jewish community. Jews were denounced and uprooted from their jobs and made to feel like foreigners. In a few short years, upwards of 30,000 Jews emigrated from Poland, leaving that country almost Judenrein.

The victims of the purge — which was itself a function of infighting within the Communist Party — were Jews who had made it their mission in life to be upstanding Poles.

Remnants of a once great Jewish community that had been decimated by the Nazis, these Poles of the Jewish persuasion believed fervently that one could be Jewish and Polish. Some among them, having cast off their Jewish identity altogether, considered themselves Polish to the marrow.

For a little more than two decades after World War II, which saw the collapse of Poland's old fascist and anti-semitic order, there was reason to think that Jews were the recipients of a new deal in Poland.

Well-educated, highly literate, patriotic and assimilated, Polish Jews, in general, did well by Communism. In all endeavors of activity — from the arts to diplomacy — Jews excelled.

It seemed as if that virulent brand of anti-semitism, which had manifested itself so often from 1918 to 1945, had been eradicated.

But this was an illusion, as the Fishes and their Jewish friends were to discover.

In the spring of 1968, less than a year after Israel's lightning victory in the Six Day War, the atmosphere for Jews in Poland turned ugly.

Fed by factionalism in the Communist Party, to which Jews had contributed mightily, both in the pre-war and post-war eras, an anti-semitic ambience enveloped official Poland.

Wladyslaw Gomulka, the secretary-general of the Communist Party, acquiesced in the anti-Jewish mood, even though his own wife was a Jew.

Jews in leading positions, having been accused of being Zionists and American agents, were summarily dismissed. Toppled from their jobs were Jews in the media, in government, in the armed forces.

Continuing well into 1969, the purge left many Jews with no choice but to save their tattered dignity and leave Poland.

Simon and Alfrieda Fish felt the shock waves as well.

Having been brought up to believe that Poland could support a substantial Jewish comunity, they found out the hard way that this was simply not true.

Simon's parents were believers. Sophia, his mother, lives in Poland and remains a Communist Party member. Moshe, his father, did not belong to the party but he subscribed to its ideas. He died two years ago in Poland.

Naturally, their son was raised to accept the tenets of Marxism. Simon joined the Communist Party.

Leah and Mendel Wajman, Alfrieda's parents, were Communists before World War II. But, having fled to Russia following Germany's invasion of Poland, they had a change of heart. Alfrieda, their daughter, was never a Communist.

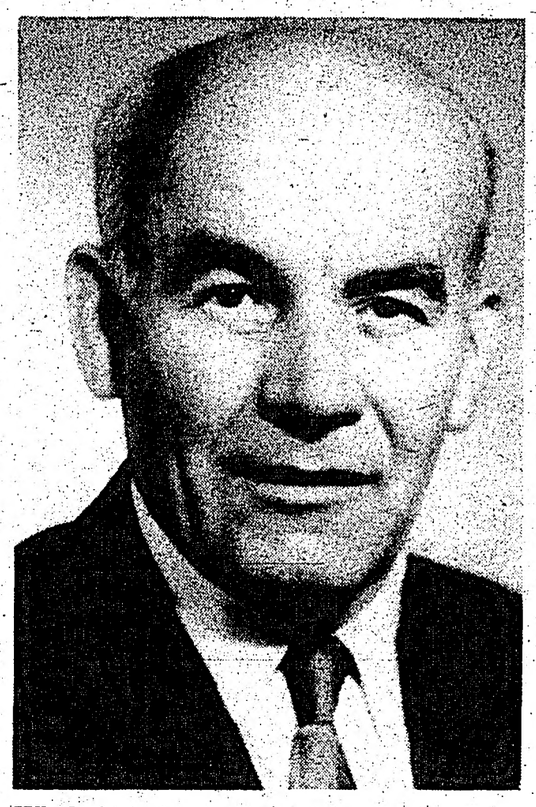
Despite their skepticism toward Communism, the Wajmans stayed in Poland. What persuaded them to emigrate were the events of 1968 and 1969. Managing to obtain a visa, they went to Israel. Mendel died in 1973; Leah, in 1982.

Alfrieda had two sisters. One is in Israel, and the other in Brooklyn.

She and Simon, seeing the handwriting on the wall, applied to immigrate to Israel in 1969. The authorities refused. "We were never given an explanation," said Alfrieda, who is a computer programmer.

Meanwhile, Simon — a technician — had been conscripted into the Polish army. He entered and left the armed forces with his membership in the Communist Party. "I was afraid of losing my job," explained Simon, who worked for the railroad company after his demobilization.

In 1973, the year he and Alfrieda departed from Poland, Simon returned his card to the party. The last vestige of his belief in the system had disappeared, particularly after one of his good friends, a Catholic, told him he could no longer afford to associate with Jews.



Wladyslaw Gomulka...acquiesced in Polish anti-semitic campaign.

When they emigrated, they were joined by many others who had become fed up with Poland . . . people like Alexander Ford, the noted film director, and Julian Katz-Suchy, who had been Poland's ambassador to the United Nations.

"We opted for Denmark because friends had moved here and sent us good reports," said Simon, an open, friendly man.

All told, an estimated 3,000 Jews immigrated to Denmark, and an equal number reportedly went to Sweden. More than half of the Polish Jews who came here are over the age of 60.

Denmark, which saved its Jewish population during the Nazi occupation, warmly received Polish Jews like the Fishes.

"We were given a hostel apartment and classes in Danish," said Alfrieda. "Our children went to kindergarten."

Less than a year after their arrival, the pair were working.

Like the majority of Polish emigres, the Fishes are satisfied with their new life in Denmark, a country known for its advanced social welfare system.

At first, however, they had their problems.

"Learning Danish was difficult," said Simon, who, like Alfrieda, is a native of Wroclaw (formerly Breslau). With a grimace, he added: "It's the most difficult language in the world."

They also had to adjust to the ways of capitalism, which is officially shunned in Poland, but this did not take them long.

The Fishes, too, had to adapt to a completely new culture, and the local Jewish community helped them and their fellow Poles. "In recent years it has been easier for them," commented Ino Jacobsen who, as the administrator of the community, has kept a close, benign eye on the new arrivals.

In spite of the progress they've made, the emigres have yet to establish a clear, unambiguous identity in their adopted homeland.

As Simon sees their situation, some of the Polish Jews here feel more Jewish than Danish, while still others are completely alienated from the Jewish community.

The elderly ones among them, especially the Communists, are really in exile in Denmark, a nation which absorbs newcomers quite well. "They lead separate lives, associating only among themselves."

"They are cut off," explained Jacobsen. "They haven't been able to make the transition from Poland to Denmark."

Like some of the Poles here, Simon and Alfrieda have been drawn to their Judaic roots. Although not religious, they claim they are now "traditional" Jews. Simon, who calls himself a Zionist today, enrolled his children in the only Jewish school in Denmark, located in this capital of stately spires and Dutch-like canals.

His children, Sigmund (16), Annette (15) and Michael (7), are thoroughly Danish in culture and outlook, although they understand and speak Polish.

Looking back at their decision to leave Poland, the Fishes — who live in a comfortable but not ostentatious flat — are glad they made the move. Alfrieda doesn't want to see Poland ever again, so deep is her bitterness. Simon, by contrast, is not so angry, and admits he misses a few of his old friends.

Simon's mother, a dyed-in-the-wool Communist, has visited Denmark on several occasions, but she has no plans to emigrate.

Knowing full well they stand on opposite sides of the political spectrum, Simon and his mother try to avoid serious discussions on Poland when she is in Copenhagen on one of her periodic trips.

Simon has come a long way since his days in Wroclow, as have many of the Polish Jews in Denmark.

Evolving religious civilization

Kaplan looked to contemporary needs

Rabbi Barry Blum of Congregation Darchei Noam, the Reconstructionist Congregation of Toronto, recalls the great founder of the movement.

* * *

This week the first yahrzeit of Mordecai Kaplan, one of the giants of contemporary Jewry, will be observed by rabbis, teachers, students and those who have heard him speak or have read any of his works.

Kaplan, who founded the Reconstructionist Movement was instrumental in developing and revitalizing essential components of Jewish life today — such as the organic Jewish community, Judaism as a religious civilization with its spiritual centre in Israel, the synagogue as a religious, cultural, and social centre, the public celebration of bat mitzvah (established in 1922), and a North American version of a self-governing Jewish community called a kehilla.

Born in Swenciany, Lithuania in 1881, the son of a talmudic scholar, Kaplan and his family settled in New York where he was reared as an Orthodox Jew. Arnold Ehrlich, a biblical scholar, friend and tutor of Kaplan, influenced him to question the beliefs in revelation and the divine authorship of the Torah. It was Kaplan's continual search as a young adult for a new basis of belief which led him to expound upon the theory of Reconstructionism.

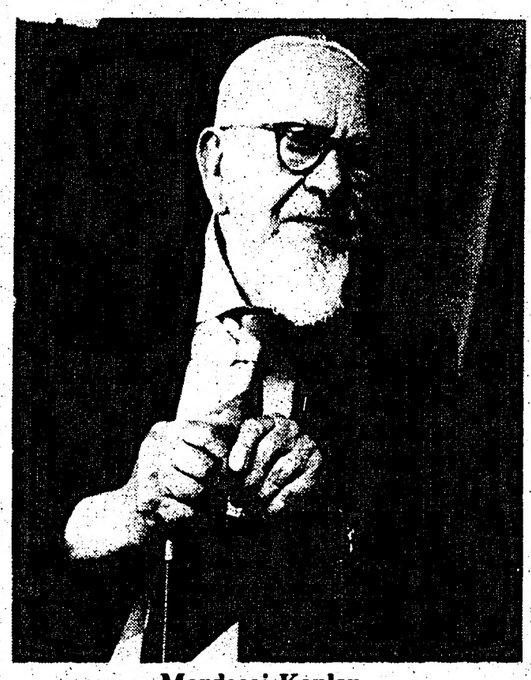
As a student at the Jewish Theological Seminary of the Conservative Movement, Kaplan was ordained in 1902. He later received Orthodox smicha, ordination, on a trip to Europe in 1908 and began to serve as the rabbi of Congregation Kehillat Jeshurun in New York.

The young Kaplan saw that he could not accept Orthodox ideology and he soon left to establish the Society for the Advancement of Judaism. The SAJ became the pilot Reconstructionist congregation in Manhattan where his thought and teachings reached his disciples.

In 1909, Kaplan accepted the position of dean at the Teacher's Institute of JTS. There he served as a rabbi, while continuing to teach and write about his evolving concept of Judaism.

In 1934, Kaplan's magnum opus, Judaism as a Civilization, was published, representing his understanding of Judaism as an evolving religious civilization of the Jewish people. Prior to this work, his ideological history was one of a struggle with Orthodox beliefs until he decided that such an outlook was incompatible with that of Jews living in two civilizations, Jewish and North American.

Kaplan had the foresight to comprehend that Judaism's development throughout its history must continue growing to meet the needs of the contemporary world. The Reconstructionist Magazine became the vehicle through which Kaplan interacted with colleagues and disciples, as well as identified Reconstructionists who shared his beliefs. Hundreds of articles attest to the growing interest in this ideology, as the magazine is currently celebrating its 50th year of continual publication.



Mordecai Kaplan

For over a half century, from 1909 to 1963, Kaplan served as a teacher and mentor of Conservative rabbis who studied at JTS. It was through the persuasion of younger Conservative rabbis, led by Ira Eisenstein and Milton Steinberg, that Kaplan agreed to break from the Conservative Movement. It had become evident to him in the twilight of his life that his Reconstructionist approach, which emphasized liberal innovations and practices, was not taken seriously by the Conservative Movement.

The evaluation of that ideology culminated in the founding of a Reconstructionist Rabbinical College in 1968, which was designed to teach and train a new kind of leader who would carry on Kaplan's ideas to the Jewish community.

Kaplan has provided a legacy to scholars, rabbis, teachers and students of contemporary Judaism and Jewish life. He was active in influencing three generaions of rabbis while serving as professor of Midrash and Homiletics at JTS from 1945 to 1963. His memoirs, contained in his diary written from his bar mitzvah to his death at age 102, continue to be pondered and read today.

Kaplan's teachings and works continue to be a source of exploration and practicality for contemporary Jews as they help to inform and direct the shape of the liberal Judaism for today and the future.

Rising strength of rightwing leader creates concern for French Jews

NEW YORK (JTA) —

Jewish political influence in France has grown "tremendously" since the end of World War II, but French Jews are increasingly concerned about the rising political strength of French rightwing leader Jean-Marie Le Pen, it was reported by Jean-Paul Elkann, president of the Consistoire Israelite de France.

In an address to the Conference of Presidents of Major American Jewish Organization, Elkann noted that French Jewry now numbers approximately 750,000 persons — triple the pre-war population.

With the growth in population has come "strong support for Israel from all of French Jewry, along with a stronger political profile," Elkann said. Current relations between the French Jewish community and President Francois Mitterrand were "extremely good," he said, noting that the Mitterrand government, like previous governments, provided generous support to Jewish cultural centres and other communal institutions.

In addition, he said, government cooperation on the right and supervision of kosher slaughter was "very gratifying."

The French Jewish leader, whose organization was called into being by Napoleon in 1808 to represent the Jewish religious communities of France, said that relations between France and Israel had improved considerably since the election of Mitterrand in 1981. However, he said, French policy toward the Jewish State was still influenced by three "negative factors":

The large Arab financial deposits in French banks, which are helping to prop up the weakening French franc; the heavy export trade of the French armaments industry, whose major customers include arms-hungry Arab states; and the continuing effort by France, a former colonial power, to improve relations with its former colonies in Asia and Africa, resulting in French advocacy of Third World positions.

Opinion

"Breeding hate is detrimental to society"

Ruling dismisses Keegstra's Charter arguments

During the second week of April, 1985, jury selection in the trial of former Eckville school teacher and mayor Jim Keegstra will get under way in Red Deer, Alta.

Keegstra is well known to CJN readers as being charged under section 281.2 (2) of the Criminal Code with wilfully promoting hatred of Jews over a 4½-year span while teaching social studies at an Eckville school.

Keegstra was in court recently for a pre-trial hearing (CJN Nov. 15), as he questioned the constitutional legitimacy of that section of the Criminal Code.

Here are some edited excerpts from the 51-page judgment of Justice F. H. Quigley, dismissing Keegstra's Charter arguments.

* * *

Counsel for the applicant submits that section 281.2(2) of the Code offends against the fundamental freedoms guaranteed by the Charter namely, section 2(b) which states: "Everyone has the following freedoms — freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication" . . . and therefore urges that the Criminal Code section is of no force and effect.

Section 281.2 (2) of the Code is not a proscription against the freedom to publicly criticize any of our nations' fundamental values or institutions. The section deals with a social value, specifically the recognition of the right of a particular group of individuals characterized by color, race, religion, or ethnic origin to be protected from wilfully promoted hatred at the public level.

The Crown submits that Charter rights or Constitutional rights are not absolute.

The Crown does not concede that Section 281.2 (2) is a limit to "freedom of expression."

The Special Committee on Hate Propaganda in Canada, chaired by Dean Maxwell Cohen released its report in 1966 to the minister of justice. It is generally regarded to be the basis upon which section 281.2 (2) of the Code was drafted and debated by Parliament. At page 6 of the report under the heading The Scope of Freedom of Speech, the following appears:

"Because social progress seemed to be going hand and hand with the liberating of the individual from legal and social restrictions in that period, people came to talk of individual freedom as if it were an absolute right subject to no limits at all.

"Recent history particularly in this century has shown that individual rights cannot be supported in absolute terms. An unlimited right to do what we like fosters anarchy and thus imperils organized social life. Indeed each of us is a creature of the society in which he grows up and without an organized working society to nurture and protect us we can not be human beings or individuals at all.

"It is just as important in our way of life to maintain a healthy society (which always imposes by custom and law some limits on what each of us may do) as it is to maintain individual freedom of expression and action.

"If we do not maintain a society that is tolerant of vagaries and differences we shall not maintain individual freedom of expression and action; in such a situation constitutional guarantees will be of little avail . . .

"Similar changes of attitude towards freedom of expression have been taking place. First we have come to understand that no society has ever been able to permit unlimited freedom of individual expression. In orderly societies there has always been some laws against libel and slander, violent abuse of the Gods, incitement to immediate violence and so on. More than that, very few of even the most impassioned advocates of freedom of expression have ever supported it as an unlimited right."

* * *

The judgment continues:

Having regard to the principles that we as a nation recognize and affirm, does the Canadian concept of freedom of expression include in it the freedom to wilfully and publicly promote hatred against a section of the populace distinguished by color, race, religion or ethnic origin? To determine the answer to this question one must examine whether or not the principles to which we have referred rationally support such an interpretation.

Section 15 of the Charter guarantees a right to be equal before the law, which rationally flows from our affirmation that men remain free only when freedom is founded upon respect for moral and spiritual values. We have recognized that Canadians have a moral sense, that is a sense of what is good and what is evil. Section 15 also manifests in the concrete as opposed to the abstract, our affirmation that each human person has dignity and worth.

Finally reference should also be made to Section 27 of The Charter which provides:

"This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians."

This section compels an interpreter of the Charter to do so in a particular way. Is it in accord with a requirement to interpret the Charter in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians to interpret the phrase "freedom of expression" as including the freedom to publicly and wilfully promote hatred against a section of the Canadian public distinguished by color, race, religion or ethnic origin? In my view, the only rational answer is "No."

The purpose of criminal law is not only to establish sanctions against criminal behavior but is also to create a public conscience of a minimum standard for expected behavior in Canadian society. This legislation manifests such a purpose and has as its objective the protection of certain segments of society from the wilful promotion of hatred and the injurious consequences thereof.

The effect of hatred on prospective converts can be serious. These effects have been documented throughout history and are self evident. It does not take an expert in the field of psychology to inform the court that hate breeds hate. One has only to look at the major conflicts throughout history and the major uprisings and riots that have occurred.

In my view, it is beyond doubt that breeding hate is detrimental to society for psychological and social reasons and that it can easily create hostility and aggression which leads to violence. Hatred is the antithesis of love. While the latter promotes goodwill and unity, the former is divisive and calculated to injure and ultimately destroy those against whom it is directed.

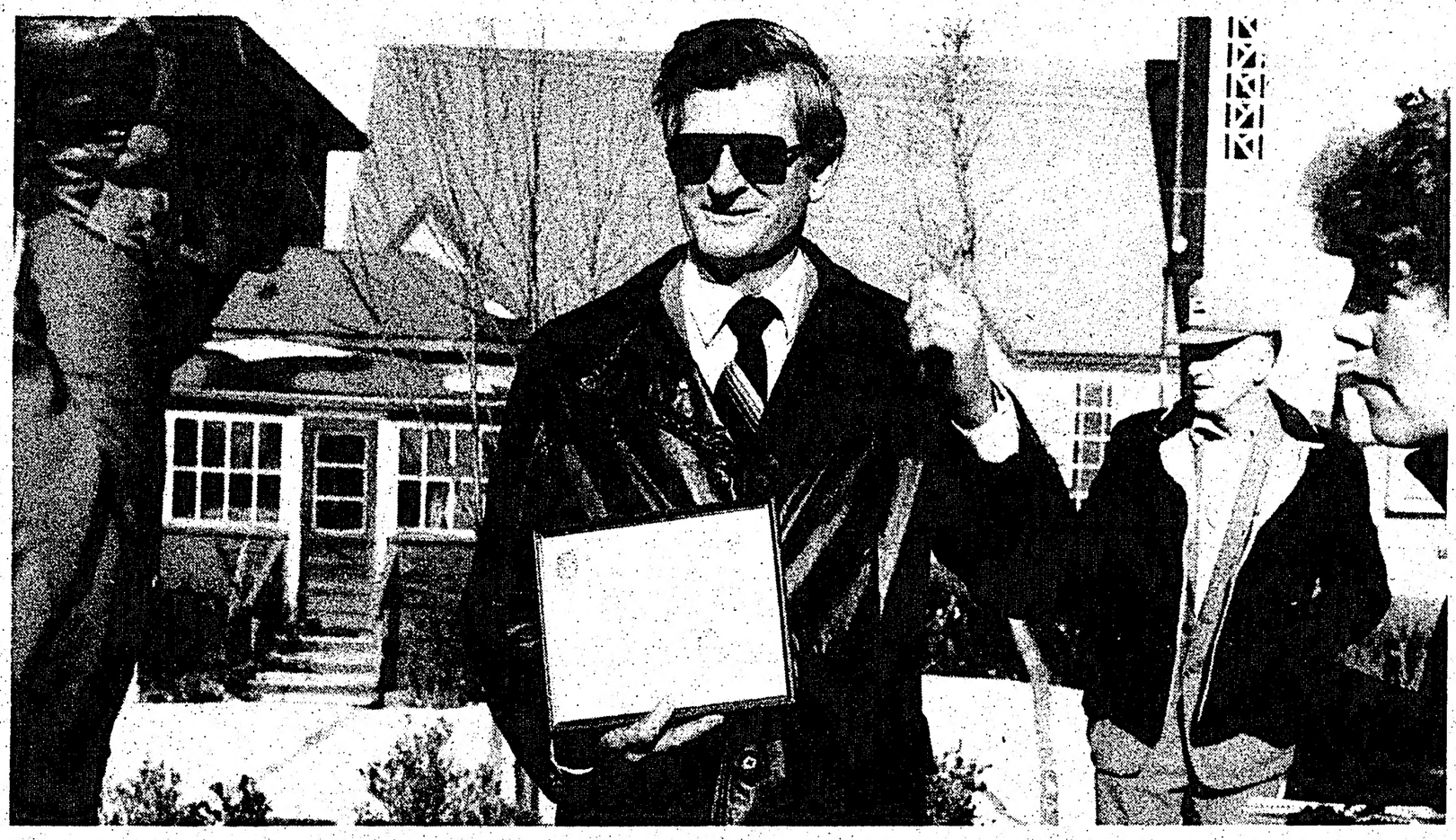
The inherent danger of an aggressive response by target groups is self evident with history supplying us with many illustrations. Avoidance of the issue or acceptance of the prejudice can have cruel economic, social and psychological consequences. Such degradation and demoralization should not have to be accepted by any minority group in Canadian society. In my view, such kind of expression must be modified and any bias in favor of maximum rhetoric must give way in view of the serious injury to the community itself and to individual members of identifiable groups innocently caught by such prejudice.

In my view, the wilful promotion of hatred under circumstances which fall within section 281.2 (2) of the Criminal Code of Canada clearly contradicts the principles which recognize the dignity and worth of the members of identifiable groups, singly and collectively; it contradicts the recognition of moral and spiritual values which impels us to assert and project the dignity of each member of society; and it negates or limits the rights and freedoms of such target groups, and in particular denies them the right to the equal protection and benefit of the law without discrimination.

Under these circumstances, it is my opinion that • section 281.2 (2) of the Code cannot rationaly be considered to be an infringement which limits "freedom of expression," but on the contrary it is a safeguard which promotes it.

• The protection afforded by the proscription tends to banish the apprehension which might otherwise inhibit certain segments of our society from freely expressing themselves upon the whole spectrum of topics, whether social, economic, scientific, political, religious, or spiritual in nature. • The unfettered right to express divergent opinions on these topics is the kind of freedom of expression the Charter protects.

In my opinion, the words "freedom of expression" as used in Section 2(b) of the Charter does not mean an absolute freedom permitting an unbridled right of speech or expression. In particular, I hold that section 281.2 (2) of the Criminal Code does not infringe upon the freedom of expression granted by Section 2(b) of the Charter.



Polish Freedom Fighters, a U.S. organization, presented an award to James Keegstra "in recognition for outstanding devotion to the world ideals of God-Honor-Freedom and Country." Presentation was made by Albertan James Green to Keegstra outside the courthouse just after Keegstra lost his bid to nullify his pending trial. Green said the award was for Keegstra's fight against "communistic Zionism."

Halacha stands as unifying factor

RABBI J. IMMANUEL SCHOCHET, senior rabbi of Kielcer Congregation and professor at Humber College in Toronto, responds to an article on these pages of the Nov. 1 CJN by Rabbi Dow Marmur of Holy Blossom Temple.

* * *

There is a well known anecdote of a man on trial for murdering his parents. His lawyer begged for special consideration: "Ladies and gentlemen of the jury, have mercy on this poor lad; after all, he is an orphan!" I am reminded of that story when reading Rabbi Dow Marmur's protest to changes in Israel's present Law of Return.

Reform leaders demand equal recognition for their ministers, and legitimacy for their philosophy, as valid expressions of historical Judaism.

A few years ago they hid behind a mask of unity: "Do not amend the definition of Who is a Jew according to the criteria of halacha, lest it cause divisiveness between Israel and the Diaspora! The unity of our people comes before institutional advancement!"

Now they have removed this mask and threaten economic boycott or blackmail: "If you amend the law, we shall withhold support for Israel!" They have gone so far as mocking their own members for supporting religious, educational and social institutions which are not under Reform aegis.

Marmur's article accuses Reform Jews of "silly sentimentalism, psychological instability, mindless susceptibility to flattery, and schizophrenia" because they follow authentic Jewish instincts to contribute to traditional charities.

What is the truth behind these hysterics? Who fosters divisiveness?

Reform was created some two centuries ago for the purpose of partial assimilation. It rejected all that would separate the Jew from Gentiles, and retained the universal moral principles which the Jew shared with Gentiles. Fundamental laws which had preserved the identity of Israel throughout the ages — such as gittin and kidushin (divorce and marriage) and conversion — were dismissed altogether, or modified in a way that had nothing akin with the original laws of the Torah.

The Central Conference of American Rabbis, representing the Reform ministry, some years ago made an internal survey. This revealed that a large percentage of its members are agnostics or atheists. Nearly half its membership condones mixed marriages, with many personally officiating at such. Some do so alongside Christian ministers and in churches. Some members are blatantly intermarried themselves.

Reform takes pride in refusing to set binding rules for the religious conduct of its leaders or followers. They offer "recommendations." Their forms of conversions, therefore, range from classes with optional circumcision and mikveh, to mere oral affirmation. Recently they decided to accept wholesale any offspring of Jewish men living with Gentile women. They do not ask or consult others about their unilateral decisions.

Like the accused in our anecdote, they break with the norms and consider only their self-interest. Those who reject their antinomian behavior are accused of Khomeinism, ultra-Orthodox fanaticism, of spreading hatred. They proclaim pluralistic freedom of speech and action for everyone — except for those who disagree with them. And now they cry out: "Accept us as your equals! Genuine Religious Pluralism! Unity! We are orphans!

Reform leaders would do well to ponder the fact that Orthodox Jews and the Reform movements are not the only ones laying claim to Jewish identity. Equal claims were made by the Samaritans, Sadducees, Karaites and Sabbatheans. Equal claims are made by the so-called "Jews for Jesus." According to the New Testament, the Christian church is the "new Israel" taking the place of old biblical Israel.

Is Reform pluralism prepared to grant the validity and legitimacy they demand for themselves to anyone who calls himself a Jew?

Are they prepared to accept the conversion criteria of all those groups as equal to their own? If the answer is negative — where do they draw the fine line of distinction?

To speak in the name of Judaism means to take a position which **all** Jews can accept in principle as legitimate Judaism.

Whether you like halacha or you do not, the fact is that in principle every Jew can live with it — even in spite of his own inclinations. Halacha is the sole unifying principle of all Jews. Anything else is independent sectarianism of some individual gurus who exploit the unwitting with their seductive cults.

Judaism means Reform; Religion means Reform of ourselves . . . to adapt ourselves to the dictates of G-d. It does not mean reform of our religion and certainly not to accept the dictates of G-d to ourselves.

No reason to question Israelis

CJC making every effort to free Falashas

By
J. B. SALSBERG

The plight of the Ethiopian Jews is unquestionably tragic in the extreme and for the world Jewish leadership it is also an agonizing and frustrating ordeal.

But there is a tiny Jewish minority, whose sincerity and concern need not be questioned, that charges the State of Israel and the leadership of the world Jewish community with neglect, indifference, and worse insofar as the tragedy of Ethiopian Jewry is concerned.

J. B. Salsberg

This painful confrontation has continued for a number of years and, it seems, that no public and private explanation, by those who are most directly involved in the delicate rescue efforts, has persuaded the vociferous minority.

Their accusatory stand resulted in a most painful and disruptive demonstration that resulted in the adjournment of the first, the opening session of the General Assembly of the Council of Jewish Federations in Toronto last week.

It was sad to see the hostile disruption on the television screens hours after it occurred and to listen to the chairperson of the important Assembly declare that, to avoid forceful ejections and the physical conflicts that it could create, the opening meeting was adjourned to the following morning.

I don't recall dealing with this painful and ongoing conflict in this corner. But in view of what happened in our midst I feel that a few personal observations are necessary. Not, I assure you, to add fuel to the fire but in order to present my own rationale of the painful dilemma that many of us are trying to resolve.

As I see it the tragedy of the Ethiopian Jews is made worse by blockage of almost all roads that could, elsewhere, have led to deliverance. (We should, however, not lose sight of the fact that some 7,000, or more, Ethiopian Jews have been rescued and now live in Israel, and smaller numbers are located in other lands.)

Aside from the physical isolation of the Jews in Ethiopia we are faced by a Moscow-oriented regime that is, in addition, engaged in wars with secession-minded nationalities that are kept in the Ethiopian orbit.

Recognizing the objective difficulties, it was necessary to choose the best operational base from which to plan, direct and diligently pursue the rescue effort. It has been almost universally recognized that Israel, with its diplomatic network and its vast experience in Jewish rescue efforts, is the most logical and most appropriate centre from which this difficult national undertaking should be directed. And, aside from other minor efforts, that is the way the crucial rescue work is being conducted.

But the dissatisfied minority among us charges that Israel is not pursuing its task in a manner that would satisfy them. Individuals make serious accusations against Israel's handling of the crisis. But how can a well-meaning and well-intentioned individual Jew in Canada or elsewhere decide whether the charges have any substance?

As one who has some knowledge of what the Canadian Jewish Congress has attempted and has tried throughout this crisis I can state, in all honesty, that everything possible was done and that more was done than can, in the interests of the Ethiopian Jews be, talked about.

It is, indeed, ironic that at the regular meeting of the national executive of Canadian Jewish Congress, held recently, the crisis of Ethiopian Jewry was high on the agenda and that while the demonstrating minority was disrupting the opening session of the General Assembly of representatives of 800 Jewish communities in North America, that at that very moment a top executive of the Canadian Jewish Congress was on his way to Ethiopia, Israel etc. . . .

Holding a Falasha child in his arms, Simcha Jacobovici attempts to get the attention of the crowd at the GA opening plenary. [David J.C. Gord photo]

Then there is still the matter of whether the Jewish state and its government is doing everything possible to rescue the Jews of Ethiopia and the Ethiopian Jews who are in Ethiopian refugee camps in certain countries. In this regard I must declare that I find no reason to question the efforts of the Israeli government. Here is why:

If a government headed by so nationalistic a leader as was Menachem Begin, and Herut, his far-out party, maintained that they were doing everything necessary and possible; and, if the Israeli Labor Party, the then opposition, also maintained that everything possible was being done; and, if the National Religious Party, led by Joseph Burg, also gave assurances that everything possible was being done; and, if the Liberal Party leaders also made such an assurance to the Israelis and the world Jewish community; if, in the face of such unanimous assurances from practically every segment of the Israeli political scene — would one be justified in doubting that everything possible was, indeed, being done? I don't think so.

It would require a lot of chutzpah to reject such assurances from the entire Israeli political spectrum and to choose, instead, to follow the advice of a tiny minority, which, regardless of its good intentions, sets itself up as the only source of knowledge of the Ethiopian Jewish circumstance.

One must choose one's guideline and I choose the guidance of Israel's all-party opinion and effort.

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signature.

* * *

"WHO'S THE RABBI KIDDING?"

Regarding Rabbi Dow Marmur's Nov. 1 article, headed "Law of Return changes dangerous," where he propounds that Orthodox rabbis are inciting divisiveness in the Jewish community:

Who is the good man kidding? The Reform rabbis can't even decide among themselves what comprises a Reform conversion.

According to some, it's enough to feel Jewish; others assert that, having a Jewish father is criterion enough; still others claim having a Jewish spouse is sufficient.

Indeed, what does comprise a Reform Jew?

Indeed, what does comprise a Reform religious decision?

Reform rabbis of old made headlines when they declared all holy days to be one day. Recently, Rabbi Marmur again made headlines when he declared Rosh Hashanah to, once again, be two days. There seems to be a rather large amount of indecisiveness in the Reform movement itself.

Jerrold Landau
Michael Cohen
Toronto

* * *

RABBI, LET'S MAKE PEACE

Re Rabbi Dow Marmur's Nov. 1 attack on Conservative and other Jews for contributing to "ultra-Orthodox institutions out of a romantic attachment to childhood memories, or psychological hangups, or sheer flattery."

It remains for an authority greater than you or I to judge souls and their righteousness.

You must justify your term "Orthodox gurus," as it applies to the collector of funds for Jewish institutions, and the concept of the "Jewish equivalent of contemporary Iran" in the context of your own views or as a representative of the Reform rabbinate.

Yes, Rabbi Marmur, there are major theological differences between thinking Jews. As rabbis, we do violently disagree on perhaps even the very foundation of religion as a Jew.

But I hope that I love all Jews, even those who err, which may be you or I. To threaten political or economic warfare is not worthy of our calling, particularly when used to gain a theological decision.

Dr. Solomon Burack
Toronto

* * *

CHIDES "BREAST-BEATING" PROFS

Re Janice Arnold's Nov. 8 article headed "Jewish Agency gave Sephardim hard time in 50s":

Raphael Israeli cites in the article a recent study by two Ashkenazi professors from Hebrew University to support his statements.

They took a sample of 100 pairs of brothers from Sephardic immigrant families. In each case, one brother went to Israel, the other to France in the 50s.

This group was also compared to Romanian immigrants to Israel who came at the same time.

This study is so glaringly wrong. They should have compared the Sephardic brothers with 100 Romanian brothers, half of whom went to France in the 50s. And then all this might have proven is that the smarter brother went to France.

I do not take issue with the fact that there is a problem. However, the solution will not be found in continually harping on the same old tune of mistreatment of the Sephardim by the Ashkenazim.

Those who point the "holier than thou" finger, the virtuous self-pitying breast-beaters, are guilty of perpetuating the problem. Not deliberately, but nevertheless harmful.

Peter Smolash
Montreal

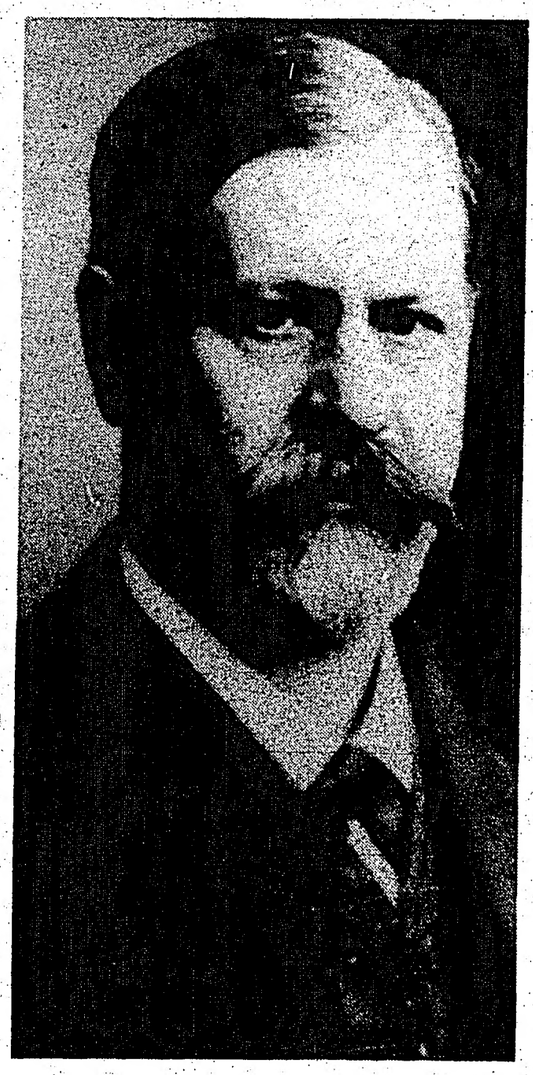
* * *

FREUD, FATHER OF AUTHORS

In view of the Jewish Book Fair that opened in Toronto this week, I think it's appropriate that you publish a picture of Dr. Sigmund Freud. Because of the revolutionary insight he brought into the human psyche, he might well be classified the Jewish father of 20th-century literature.

If possible, I'd like to see a portrait of the Viennese psychoanalyst at his peak — before he was forced to flee the Nazi anti-semites to London, where he died in 1939, a cancer-ridden and broken old man.

Sam Stein
Toronto



Dr. Sigmund Freud

* * *

SHE'S READY TO SCREAM

Re your front page Nov. 8 article headed, "Britain minister visits Israel — settlements freeze urged":

If I hear another person advocating that Palestinian Arabs should have self-determination and complete autonomy, I shall scream.

It is very easy for Britain's foreign secretary, Sir Geoffrey Howe, to tell Israel how to solve its problems. But he doesn't live in Israel and cannot suffer the consequences of any moves made there.

I am in favor of building more kibbutzim.

What Israel sorely needs is 10,000 more people to offset Israel's fears of becoming a minority within 10 years, owing to the large birth rate of Arabs.

When the Arabs (and the Jews) can settle their problems without resorting to physical violence, then will be the time for talking and planning self-autonomy for West Bank residents.

Paula Feigelsohn
Toronto

* * *

NUTS ABOUT NUT ARTICLE

Thank you belatedly for Cynthia Gasner's Sept. 20 article about our Nut Emporium headed "Sisters' Emporium can make noshers go nuts."

It certainly helped our new business get off the ground.

Bernice Biranbaum
Gayle Friendly
Toronto

* * *

LOVES LOVE'S ORT ARTICLES

I must compliment you on your paper's Nov. 8 coverage by Myron Love of the national ORT convention held recently in Winnipeg. The articles were accurate and intuitive.

You have certainly provided your readers with an articulate description of Women's Canadian ORT.

Marcy Gilbert
Toronto

* * *

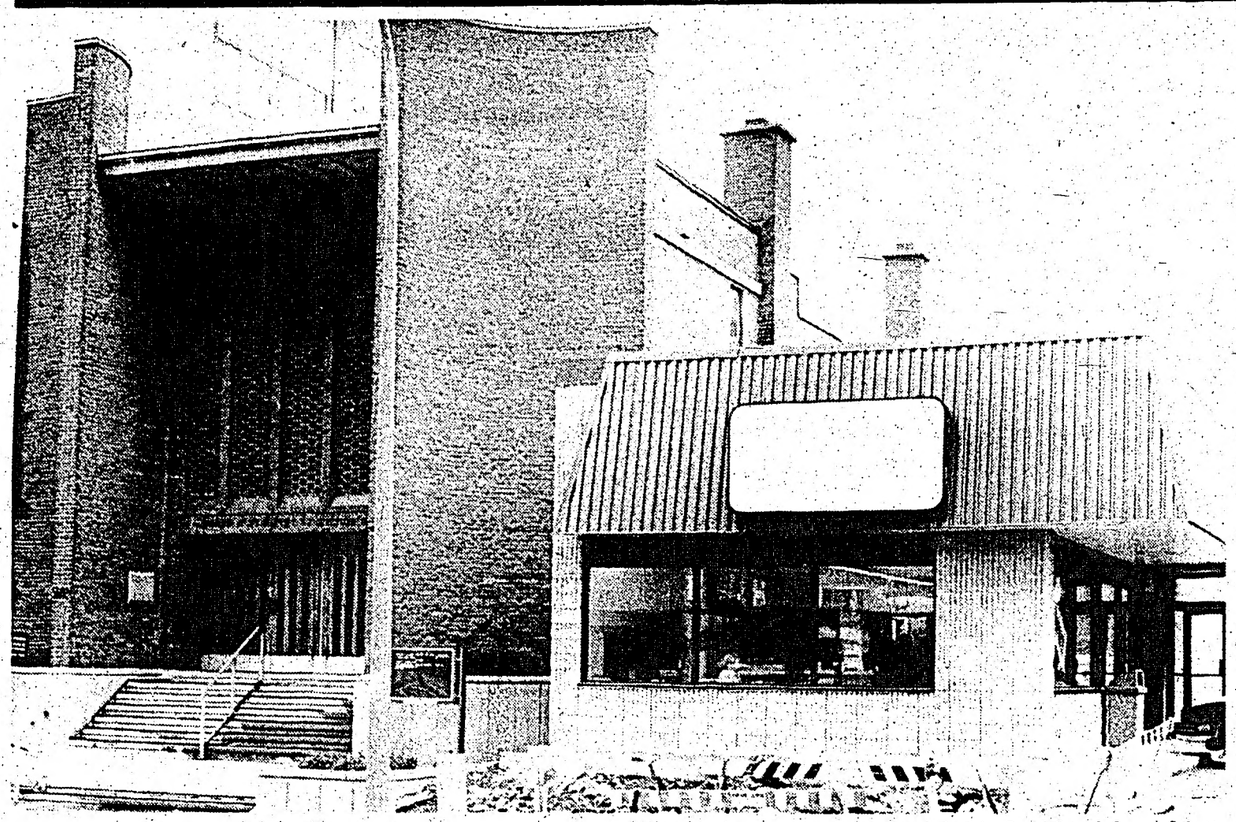
RAVE FOR REENA COVERAGE

I would like to take this opportunity to thank you for your coverage of the official opening of the Irving Ungerman Sports Complex on Oct. 14.

Facilities and programs of this nature are important to our communities, and with the exposure provided by your coverage, the message will certainly be conveyed.

Allen L. Stern
Toronto

World-National



Congregation Shevet Achim Chaverim Kol Israel is outraged at the construction of this fast food franchise next to the synagogue. [Howard Kay photo]

Donut shop angers shul

MONTREAL —

Members of Congregation Shevet Achim Chaverim Kol Yisrael are outraged at the construction of a Dunkin' Donuts franchise adjacent to their synagogue.

The membership as well as Jewish residents of the Cote des Neiges area had asked the City of Montreal to impose a moratorium on the building of the restaurant until all sides could make their positions heard, said synagogue president Edward Karpman.

"We received no acknowledgement of our wish not to have the building permit granted," he said.

"It shows a complete lack of sensitivity on the part of the city administration to the religious institutions of the Jewish community."

The Dunkin' Donuts has been built so close to the synagogue that it looks like an adjunct to it, he said, and actually hinders access to the entrance of the synagogue. The back of the restaurant borders within inches the side of the synagogue.

Shevet Achim has been on its present site on Cote des Neiges Rd. for close to 35 years and has a membership of about 300 families.

Sharon denies role in Palestinian massacre

NEW YORK —

Former Israeli Defence Minister Ariel Sharon, testifying in the trial of his $50 million libel suit against Time Magazine which opened last week, denied absolutely the magazine's claim that he encouraged and condoned the September, 1982 massacre by Christian Phalangists of hundreds of Palestinians in west Beirut refugee camps.

Sharon, now Israel's minister of industry and commerce, is suing Time over a 1983 article allegedly based on a secret appendix to the report of the Kahan Commission which investigated the massacre at the Sabra and Shatilla refugee camps.

Time said Sharon paid a condolence call on the family of slain Lebanese President Bashir Gemayel on Sept. 15, 1982, the day after he was killed in a massive explosion at Phalangist headquarters. The article said Sharon "reportedly discussed the need for the Phalangists to take revenge for the assassination of Bashir."

During the next two days, Phalangist militiamen killed an estimated 700 to 800 Palestinians, including women and children.

Sharon was forced to resign after the Kahan Commission criticized him, other politicians and military leaders for failing to foresee the results of letting the Phalangists into the camps, ostensibly on a hunt for terrorists.

In his testimony, Sharon said he would not be satisfied until the "blood libel" committed by Time was erased and the record set straight. "To defend the truth is what brought me here — 6,000 miles from home — to this American courtroom."

He described himself as "basically a farmer" whose parents taught him the importance of human values.

Asked by his lawyer, Morton Gould, if he had ever encountered civilian casualties in war, Sharon replied: "It's a tragedy. Wars are terrible things. I participated in all the wars of Israel. I know the horrors of war."

He said civilian casualties were not limited to Israel's wars and cited the French town of Caen after the D-Day invasion and the Allied bombings of Hamburg and Dresden, where thousands of civilians died.

For Israel, "the most important thing was always human life," Sharon said. "It was these moral values that brought (the Israeli Army) to avoid civilian casualties (in the Lebanon war). We paid with blood, with our blood, a very high price."

Gould told the court that the Time article was "an accusation of mass murder." He said the story "has had repercussions in the United States and the rest of the world."

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Soviet Jewry meet planned

OTTAWA —

The Canadian Committee for Soviet Jewry is holding national emergency meetings on the plight of Jews in the Soviet Union this week at the Jewish Community Centre here.

The committee is discussing how to respond to the recent arrests and possible show trials of some of the young Soviet Jews who have been teaching Hebrew. Since last January, nine Jews have been imprisoned because of their attempts to maintain their traditions. One of them, Alexander Kholmiansky of Moscow, is being force-fed in a prison hospital following a prolonged hunger strike begun Sept. 13.

A rotating sympathy fast in Moscow has been joined by Refuseniks in Leningrad and has since spread to other cities. More than 50 Refuseniks are now involved. The protesters fast one at a time, three or four days each, and vow to continue until the teachers are released.

The agenda for the meeting includes presentations by Father Barry Jones, director of communications for the Catholic archdiocese of Montreal; John Harker, director of the Canadian Labor Congress; and Nicolas Etheridge, member of the Canadian delegation to an international meeting on human rights to be held in Ottawa next May.

There is a tea with the Parliamentary Spouses, and members of Parliament have been invited to join the participants at lunch one day.

Present for the meeting is Alexander Finkelstein, formerly of Vilnius, now residing in Israel. Finkelstein, her physicist husband and daughter, waited 13 years before being allowed to leave.

The committee, co-sponsored by the CJC and the Canadian Zionist Federation, is composed of constituent organizations, synagogue bodies and activist groups. For more information, or to attend, call (514) 931-7531.

BB wins libel suit

NEW YORK —

Lyndon LaRouche, head of a political cult group and an independent candidate for President of the United States, lost the libel suit he brought against the Anti-Defamation League of B'nai B'rith and NBC TV.

A 6-person jury in the Federal Court of the Eastern District of Virginia said recently that the League had not defamed LaRouche when it described him as an "anti-semite" and a "small-time Hitler." The statements were made by Irwin Suall, director of ADL's fact finding department, on an NBC TV program, First Camera, aired on March 4.

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Reply in confidence to: B.D. Rose, Chairman, Search Committee, 50 Bartor Road, Weston, Ont. M9M 2G5.

VICE PRINCIPAL in charge of JUDAIC STUDIES

Hillel Academy, a traditional Hebrew Day School, nursery to grade 8, with 380 students, is searching for a Vice-Principal in charge of Judaic Studies, to commence on or before July 1, 1985.

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Solution needed for economic woes

Canada, U.S. asked to help Israel solve crisis

(Cont'd. from page 1)

There were other major expenditures: the Lebanon war cost $2½ billion and the evacuation and resettlement of civilians and army personnel from the Sinai in compliance with the peace treaty with Egypt rang up bells totaling between $6 and 7 billion.

Navon said increased unemployment will be a necessary step toward economic recovery, despite the risk it carries of discouraging aliya.

The necessity of finding a solution to Israel's economic crisis and of withdrawing Israeli troops from Lebanon as soon as possible are the two main areas of agreement holding the government together, he said.

Navon said there are differences of opinion between the two blocs but the government is functioning and the factions are stressing their common denominators.

They cannot agree though on what to do about the West Bank and Gaza Strip, the Palestinian issue and negotiations with Jordan, he said.

The government, however, on the latter point, would not "close the door to an initiative from King Hussein," Navon said. Although he sees no breakthrough on any political front in the Middle East soon.

Israel is more concerned at this time with the "freezing" of its relations with Egypt. Navon, who discussed the subject with External Affairs Minister Joe Clark in Ottawa, said anti-Zionist and anti-semitic propaganda is increasing in the Egyptian press. Jews are being portrayed as having a religion which is "bloodthirsty."

"Even if the government of Egypt at some time in the future wants to return to normalization it will be very hard to turn around public opinion toward Israel."

In an aside, Navon defended Israel's role in the rescue of Ethiopian Jews. "One day the whole story will be told and you will be astonished to see the bravery of those Ethiopian Jews and the way they moved and what the government and Jewish Agency did,"

He said Israel is prepared to "sacrifice anything" to receive any Jews in distress because that is why Israel was established.

Governor - General Jeanne Sauve brought greetings on behalf of the Canadian government to the General Assembly. She spoke on the responsibility of those in the affluent countries to help in a concrete way people in developing countries living in inhuman conditions, based on respect for the person.

She said the Jewish community of Canada feels "as much as anyone the weight of our responsibility to harness ourselves to the task of universal reconstruction."

"Some years ago, a Christian thinker stated: 'Spiritually, we are all semites.' The statement puzzled me for a long time. However, the knowledge I gradually acquired of the treasures of your culture has repeatedly shown me how true it is.

"Reading your books of wisdom and the immemorial prayer of the Psalms has given me some understanding of the significance of your history and your peregrinations. What you have brought to the West is a tribute not only to your tenacity, but also to a humanism the roots of which could teach our world the meaning of faith and hope.

"You are still a religious people; that is your strength and the exemplary virtue of your conduct."

Oil drop helps Israel

(Cont'd. from page 1)

General Assembly of the Council of Jewish Federations, Netanyahu said the "uncontrollable greed" of the Arabs had led non-Arab nations to step up their search for alternative supplies and had spawned the new ethic of conservation.

OPEC's share of the international oil market has fallen drastically in the past few years, and the Arab banking system has been adversely affected by this development, the youthful envoy explained.

Netanyahu, who was recently appointed to his post, said the growing awareness in Africa of Arab weakness has prompted increasing numbers of African regimes to re-establish contact with Israel. (Most African countries broke with Israel immediately before and after the 1973 war.)

Disputing the thesis that "the whole world is against Israel," he pointed out that Israel now has ties, formal or informal, with some 100 nations.

Turning to the PLO, which is riven by internal conflicts, Netanyahu said that Israel's 1982 invasion had smashed its territorial base in Lebanon and divided its leadership.

For the first time since Israel's establishment, the ambassador said, Israeli borders are safe from terrorist attack.

The infighting in the PLO, he went on to say, offers Israel opportunities of reaching a modus vivendi with the Palestinians of the West Bank. But, he warned, "this won't happen overnight."

Netanyahu said the most important change working to Israel's advantage is the closer relationship evolving between Jerusalem and Washington.

Although Israel and the U.S. have not resolved all their differences, the two nations are "allies," committed to "defending our common (Western) interests" in the Middle East.

Binyamin Netanyahu

This alliance, he noted, has the effect of "shoring up" non-radical Arab governments and offering the hope for engaging their leaders in peace talks with Israel.

Netanyahu said the shift in American policy required from Israel what he called grim determination and strength. The U.S., he explained, views Israel's military might as an asset.

Netanyahu, however, called upon the Reagan administration to increase no-strings-attached aid to Israel, so that it would be on a par with American allies like Japan, South Korea and the nations in NATO.

He told his audience it is important to realize that the U.S. has come to the conclusion that terrorism is a "new form of warfare" aimed at the democracies which must be "vigorously resisted," even with military means.

In the past, he said, Washington has underestimated the "blind fanaticism" of Islamic fundamentalism.

In reply to a question, Netanyahu said the Israeli government is acting "with all the resources at our disposal" to help the Jews of Ethiopia emigrate.

Israel's "delicate and fragile" connections with the Marxist regime in Addis Ababa, he said, have produced results of late.

"There has been a great deal of activity that will have to remain under the surface," he stated, in a reference to Israel's quiet diplomacy on behalf of Ethiopian Jewry.

A new system needed

(Cont'd. from page 1)

ciple of the separation of church and state, declining government funding of social services, linking federation social services systems in the U.S. to their Israeli counterparts under a new memorandum of understanding signed between the U.S. and Israeli governments, Black-Jewish relations and the impact of the Jewish vote in the recent American elections.

Much time was also devoted to Jewish education and leadership training and to programming of specific interest to young people who attended in significant numbers.

The biggest source of excitement, though, was unscheduled. A demonstration for more action to help the Jews of Ethiopia forced the cancellation of the opening plenary session — the first time such a measure was taken in the history of the GAs. (See page 3 story).

Israeli-born Shoshana Cardin, a prominent volunteer in the Baltimore Jewish community, was unanimously elected the first woman president of the CJF, the national association of over 200 federations serving nearly 800 communities in the U.S. and Canada. Cardin is chairman of the board of her local federation, The Associated Jewish Charities and Welfare Fund.

In her inaugural address, she stressed the urgency of seeing to the needs of the growing number of Jewish elderly, poor and single parents. She also said Jewish education should be placed on a "higher plateau" than ever before and the centrality of Israel to North American Jewry reaffirmed.

Jack Rose of Toronto was re-elected a CJF vice-president. Other Canadians elected to the board of directors were: Marilyn Blumer of Montreal; Gertrude Cohos of Calgary; Mira Koschitzky of Toronto; and Al Omson of Winnipeg; Philip Granovsky of Toronto; and Dodo Heppner of Montreal. Irving Halperin of Montreal, was named Canadian CJF chairman.

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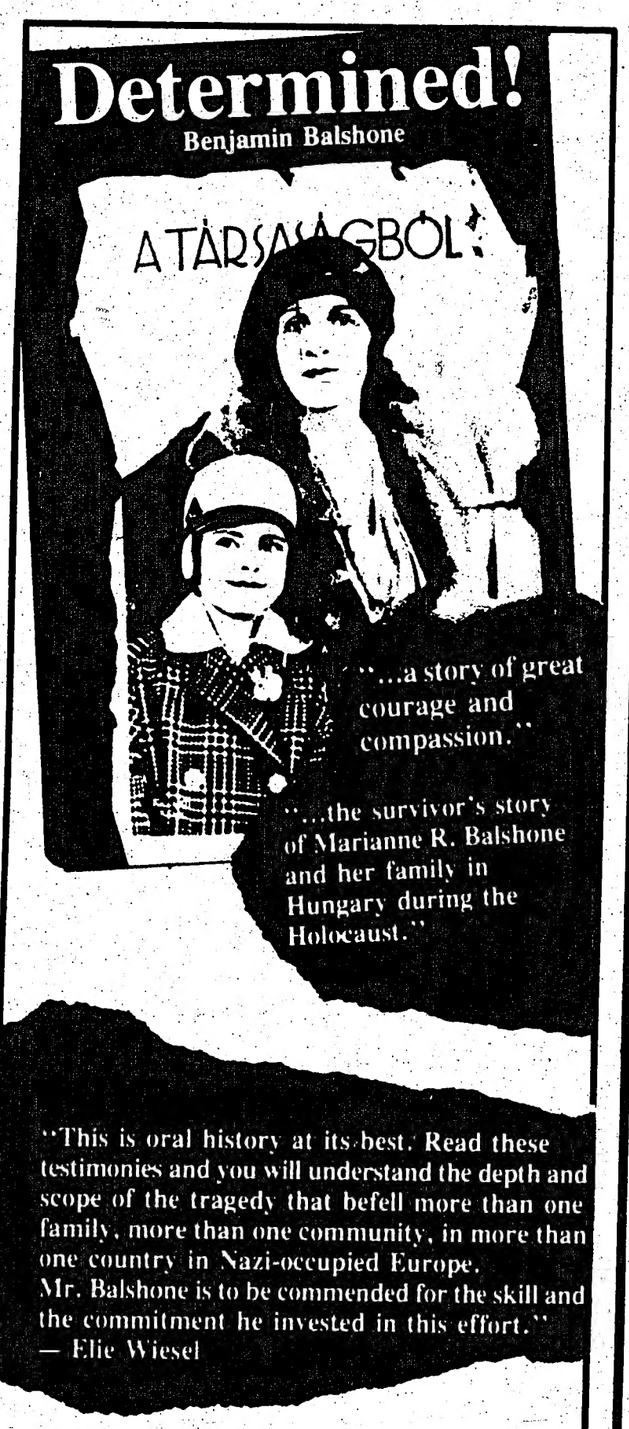
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World-National

University in worst financial shape

BGU officer appeals for more aid

By
JANICE ARNOLD

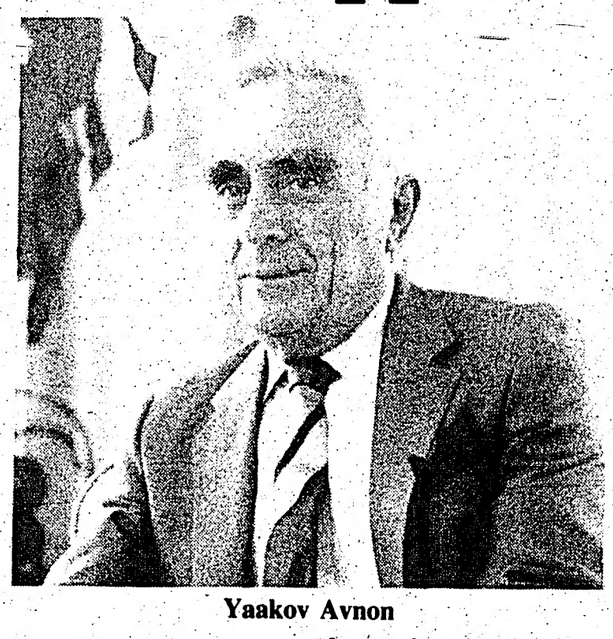
MONTREAL —
Ben-Gurion University of the Negev vice-president Yaakov Avnon was in Montreal last week as part of an international emergency drive to raise $1.65 million (U.S.) for the financially beleaguered university.

While all institutions of higher learning in Israel are feeling the effects of budgetary cutbacks, part of the government's austerity program, Avnon said BGU is in the worst shape financially. In the last two years, BGU has run up a deficit of $15 million (U.S.), he said.

BGU was the last university to reopen this year, on Nov. 12, instead of the end of October, which is normal.

Last May, the university had asked the government for a budget of $40 million to balance its budget. It has been given $27 million, and the promise of a little more and help with its financial recovery program, if the university can come up with some money on its own.

BGU is seeking an extra $5 million. A third of that has been realized by all academic and administrative staff taking a cut in salaries for this year. Another third, it is hoped, will come from BGU's friends and associates around the world. The government will chip in the rest.



Yaakov Avnon

The president of BGU, Shlomo Gazit, resigned earlier this month in an admission of failure in bringing the university's finances under control.

Like other universities, BGU received a 6% budget cut last year and a further 10% cut this year from the government.

Avnon says BGU is the least able to sustain the necessary retrenchment for several reasons. BGU, at 15, is the youngest university in Israel and does not have the endowment foundations eatablished by older universities. Forty percent of its students are on scholarship. Half come from the development towns of the south and need more 1-on-1 tutorial to prepare them for higher education.

BGU's location at Beersheba in the Negev has its disadvantages. The university has 5,500 students, but has the facilities to easily accommodate another 2,000. Unfortunately, the young people are just not there in the Negev in large enough numbers, he noted.

Nevertheless, BGU feels it plays an important and unique role in the development of the Negev — educating its people, providing medical services and, above all, reclaiming the desert for agriculture and other practical applications of its research. "But all of this means an additional financial responsibility for the university," said Avnon.

He said the university expects to lay off some of its professors and administrators and close some programs. "This is a pity when you consider how hard it was for us to attract academics to Beersheba," Avnon said.

The $1.65 million Avnon is trying to raise on this tour is over and above the approximately $2 million the university's support organizations, like the Canadian Associates of BGU, contribute annually. Phil Katz, executive director of the Canadian Associates, said he hoped the Jewish community as a whole would respond to this "urgent call."

BB announces media awards

TORONTO —
The League for Human Rights of B'nai B'rith Canada will announce the press, radio and television winners of its 10th annual Media Human Rights Awards at a gala ceremony at the Metro Toronto Convention Centre, Monday, Nov. 26, 8 p.m.

Winners will be announced from a list of three finalists in each category.

In radio, the finalists are station CJAD, Montreal; CBC, Halifax; and CKAC, Montreal. In television, stations CKVU, Vancouver; NFB-CBC, Toronto; and Radio Canada, Montreal, are the finalists, while among the press, either the Calgary Herald, the Globe and Mail or the Toronto Star will receive the top award.

A citation will also go to CKFM Radio, Toronto, for its effort to sensitize its employees to human rights.

The programs and stories to be honored create awareness of the nature and value of human rights. They deal with issues related to Canadian life and reflect problems of prejudice and discrimination based on age, sex, race, color, religion and other criteria.

Chairpeople of the event are prof. Naomi Diamond and Dr. Stan Wine.

Daniel Hill, ombudsman of Ontario, will receive a special Human Rights Award and will deliver the keynote address.

NATIONAL ORGANIZATION SEEKS EXECUTIVE DIRECTOR

The Canadian Jewish Congress, the representative organization of Canadian Jewry to government, seeks candidates for the position of National Executive Director, based in Montreal.

The ideal candidate will have a sound knowledge of the Canadian Jewish community as well as excellent administration, communication, and management skills. Fluency in French is an asset.

Candidates should address themselves directly by mail to the President, Canadian Jewish Congress, c/o Harris Steel Group Inc., 20 Queen St. W., Suite 2210, Box 67, Toronto, Ont. M5H 3R3.

Applications should be received by November 30, 1984.

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"Enormous new wave of answers"

Geriatric medicine breakthroughs predicted

By
RON CSILLAG

TORONTO —

Although the number of people aged 65 and over is expected to double in the next 25 years, there will soon be "an enormous new wave of answers" for the problems of the elderly, according to a leading expert on aging.

Dr. David Samuel, a member of the Weizmann Institute of Science in Israel and currently a visiting professor at McMaster University in Hamilton, told a medical seminar at Toronto's Mount Sinai Hospital recently that the proportion of society's senior citizens will soon be 20%, from the current 10%.

But Samuel, a world-renowned authority on the aging of the brain, believes breakthroughs in geriatrics, such as brain tissue transplants and clues to Alzheimer's Disease, are close at hand.

Samuel admitted to his audience of doctors, interns, nurses and senior citizens that "the net result of a lot of the research (in geriatrics) has not been very much" but that some answers are forthcoming.

Changes in diet and exercise and the administration of certain drugs, he said, have been found to improve or stem many symptoms of aging, perhaps the most common of which is loss of memory.

The biochemistry of memory is "still a mystery" but Samuel added that "forgetting is also a great boon — a defence mechanism. It would be terrible if we remembered everything."

As for Alzheimer's Disease, one of the leading geriatric disorders today, Samuel offered little hope: "There's no cure and the cause is baffling. It affects a relatively small number of people but the burden on other people and the family is great. The best people can do is diagnose it correctly."

The causes of Alzheimer's, once thought to be simple senility, may be genetic, he explained, but may also be linked to some form of contagious virus.

Samuel noted that most disorders of the aging brain can be traced to a gradual loss of oxygen to the brain or to slow brain cell death.

He said the elderly can combat the first by simply getting more exercise, thereby increasing the flow of oxygen to the brain.

Some drugs, he stated, have been found to improve memory in the aged, but drugs for the most part, even the perceived "miracle drug" lecithin, have not been found to enhance brain function.

Samuel is currently involved with "membrane engineering" in animals through diet and drugs and he told of a Swedish neurosurgeon who has transplanted brain tissue into aging patients with Parkinson's Disease.

These patients did not respond to the surgery, but Samuel maintained that "there will soon be enormous pressure on doctors to try the same method."

Memorial attended

TORONTO —

More than 150 people were present at the Holocaust memorial meeting of the Chmelnicker Society held recently at the Borochov Centre, to commemorate the final round-up of the Jews of Chmelnick, by the Nazis and their Polish collaborators.

Rabbi Sheldon Steinberg, director of chaplaincy services for the Canadian Jewish Congress-Toronto Jewish Congress, delivered the memorial address. He spoke about the history and development of Jewish Chmelnick.

M. Kosniewski, society president, chaired the event and read Bialik's poem City of Slaughter.

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Organizations and People

What's New

By
MIRIAM HERMAN

MUSEUM SEEKS MATERIAL

The Museum of the Jewish Diaspora is collecting material on Jewish workers and artisans in the Diaspora in the 19th and 20th centuries. Visual material which can be used in an exhibition: photographs, sketches, documents, pamphlets, etc. would be helpful. Information and photographs pertaining to Jewish trade unions, guilds, workers and artisans' friendly societies, Jewish workers and lodges, etc., are also needed.

The prime purpose of the exhibition is to further knowledge and awareness of the role of the Jewish worker.

Please send all material to Beth Hatefutsoth, The Nahum Goldman Museum of the Jewish Diaspora, Tel Aviv University campus, POB 39359 Tel Aviv, 61392, Israel.

Send a brief description of the material and date of period it describes. The material will be returned if so requested.

ONSTAGE AT LEAH POSLUNS

Raisins and Almonds, a musical based on **Fredelle Bruser Maynard's** book about a young Jewish girl growing up on the prairies during the Depression, will be presented at the Leah Posluns Theatre Nov. 29 through Dec. 22. **Elyssa Livergant** is featured as the young Freidele with **Rhona Shekter** as the energetic Rona and **Nicholas Rice** as the sensitive Boris. **Reva Stern** is the producer and **Martin Fishman** directs.

They Don't Make Rubber Chickens Like They Used To, a touching and insightful new musical comedy for young people which explores the problems of peer pressure and belonging, opens at the Leah Posluns Studio Theatre Dec. 2 and continues through Dec. 13. The musical was written and directed by **Judy Silver** with music and lyrics by **Jeff King.**

For tickets and information call box office 630-6752.

PIONEER WOMEN'S BAZAAR

Bring your holiday gift lists to the Pioneer Women Na'amat Bazaar Sunday, Nov. 25, 10 a.m. to 7 p.m. at the International Centre, 6900 Airport Rd., Mississauga.

The bazaar, which has become an annual family event offers the following features: a mammoth auction beginning at 11 a.m., a Monte Carlo, beer garden, kiddies carnival with games and rides, ethnic and Canadian foods to tempt everyone.

Door prize is a Plymouth Reliant car.

HEBREW AT HOME

In-Home Hebrew Schools has been overwhelmed at the response to its Home Hebrew programming and announces that it is serving the outermost Jewish centres in Unionville, Stouffville and Richmond Hill.

If busing your child to a Hebrew school from outside the Toronto area is too time-consuming, and your child requires special private or semi-private tutoring, consider In-Home Hebrew in your neighborhood or your very own home. Call **Rabbi Cooper** at 222-7205.

YIDDISH CULTURE COUNCIL

The Yiddish Culture Council of Toronto will hear guest lecturer, poet and novelist Chava Rosenfarb, on Sunday, Nov.25, 8.30 p.m.at the Workmen's Circle Hall, 471 Lawrence Ave. W.

Ms. Rosenfarb will consider The Place in Yiddish Literature of **Sholem Asch** and **Isaac Bashevis Singer.**

SELF-HELP WIDOWS PROGRAMS

The Wagman Centre Self-Help Widows program for women 55-70 years of age meets next on Sunday, Nov.25 in rooms A and B, 55 Ameer Ave., 12.noon to 1.30 p.m. Coordinator is **Helen Brown.**

The newly formed group of widows 70 years of age and over, coordinated by **Min Clairman, Beulah Ludzki, Toby Warsh and Mickey Zimmerman,** will meet at the Wagman Centre on Monday. Nov.26, 1.30 to 3 p.m. in the conference room.

For more information on either group, phone 789-5131, local 410.

AT BETH EMETH

Enjoy an evening of memorable movies and musicals at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. These will be narrated by **Aldo Maggiorotti.** There will also be dancing to the music of **Argaman** and his orchestra.

The evening is sponsored by the Brotherhood, Sisterhood and Couples Club. The date is Saturday, Dec. 1, at 8 p.m. Admission is $8 per person. For tickets and information, phone 633-3838.

POMEGRANATE GUILD

A display of work by members of the Pomegranate Guild of Judaic textiles is part of the Jewish Life Cycle exhibit at the Koffler Gallery. The public is welcome through to Dec. 28. For more information about the Guild call **Zita Gardner**, president, at 445-7799.

NCSY CONCERT

NCSY [National Conference of Synagogue Youth] presents chassidic singer **Mordecai Ben David** in concert on Sunday, Nov.25,8 p.m., at Minkler Auditorium, Seneca College, in a program of traditional chassidic music and self-composed songs about Jewish life.

This will be NCSY's 5th annual concert and all proceeds will go to the organization's outreach program for Jewish youth in Toronto and small cities in Ontario, as well as the Free High School and the Our Way program for Jewish deaf persons.

Tickets are $125 and $50 for patrons and sponsors, $15 and $12.50 for the general public and $5 for students. Tickets are available at Israel's, Ma Tov, Miriam's, Negev and Pardes book stores as well as Maven's Restaurant. For information, call 782-3117.

NEGEV AWARD

Toronto State of Israel Bonds general campaign chairman Alex Grossman, right, presents the Negev Award to honorees of the B'nai B'rith Yorkdale Lodge campaign, Charles and Bella Robinson, for their devotion and endeavors in support of Israel. Missing from the photograph are Michael Rosenberg, dinner chairman, and James Graff, associate chairman. [Marie-Josee Crete photo]

NEW B'NAI B'RITH CHAPTER

B'nai B'rith Women has started a new chapter in the Thornhill area. Become a charter member. Participate in the planning, goals and programming for this group.

The next meeting will be held on Thursday, Nov.22, 8.15 p.m., at 148 Tamarack Dr. For more information call **Penny Krowitz,** 630-9313, daytime.

JOIN AMATEUR THEATRE

Amicus Players wants you! If interested in joining amateur theatre, meet at a drop-in party, Sunday, Nov.25, 2-6 p.m. Call 491-8741 for further details.

UJA YOUNG ADULTS

UJA Young Adults invites you to hear **Judy Feld Carr** speak on Syrian Jewry-The Forgotten Hostages of the Middle East, 7.30 p.m., Sunday, Nov. 25, in the Lipa Green building,conference centre, 4th floor, 4600 Bathurst St.

Coffee, dessert and Middle Eastern pastries will be served. Cost is $6. RSVP 635-2883, ext. 172 or 118.

PETAH TIKVA SISTERHOOD

Petah Tikva Sisterhood presents a Beautiful You show given by Virtu Salon Unisex Hairdresser and the Canadian Women's Fitness Centre, to show you how to look and feel terrific. This is set for Sunday, Nov.25 at 3.30 p.m. in the synagogue, 20 Danby Ave. There will also be a Boutique Bazaar at 2.30 p.m.

RSVP, 636-4719 or 630-2924.

BETH DAVID ADULT EDUCATION

Beth David B'nai Israel Beth Am Adult Education committee features **Aaron Nussbaum,** principal,United Synagogue Day School and president, Jewish Educators Assembly, who will speak on Chanukah-What Really Happened? The date is Sunday, Nov. 25, at 8.15 p.m. All are welcome.

LITERARY DISCUSSION

Other Voices, a discussion of controversial contemporary novelists and their works with **Prof. Elaine Newton** continues at Temple Sinai on Wednesday, Nov. 28, 8 p.m. Topic is Temple, by **Robert Greenfield.**

For information call **Greta Gray**, 223-5452.

CONGREGATION DARCHEI NOAM

On Tuesday, Nov. 27, at 8 o'clock in the B'nai B'rith Centre, 15 Hove St., the Toronto community is invited to attend a special service in observance of **Mordecai Kaplan's** first Yahrzeit.

CONGREGATION SHAAREH HAIM

Tough Love - A New Approach to Child Discipline, will be the subject at the breakfast meeting for Congregation Shaareh Haim of Richmond Hill on Sunday, Nov. 25. All meetings take place at Roselawn Public School, Carvelle Rd., at 10 a.m.

For further information phone **Rabbi Tanenzapf, 665-2182.**

ALJS MEETING

The Association for the Living Jewish Spirit will hold its next discussion group on Wednesday, Nov. 28, at 8.15 p.m. at the Forest Hill Public Library Building, 666 Eglinton Ave. W. The subject to be discussed will be The Jews- Religion or People?

The overall theme for the 1984-85 discussion group is Spirit-Governed Judaism, the Judaism of the future. **Rabbi Reuben Slonim**, president, and **Felix Eckstein**, secretary, will present ideas and the assembly will challenge them with objections and questions.

UNCLE MOISHY & MITZVAH MEN

On Sunday, Nov. 25, Canadian Jewish Concert Productions presents a leading Jewish children's music groups, Uncle Moishy and the Mitzvah Men.

Uncle Moishy and the Mitzvah Men is the brainchild of Torontonians **Moshe Tanenbaum, Chaim Shainhouse and Zale Newman**, who in 1979 recorded their first album for Jewish children.

There will be two performances, 11 a.m. and 3.30 p.m. at Northview Heights Collegiate auditorium [Finch and Bathurst]. The concerts are designed for children ages 2-10. All proceeds will go to aid programs for Jewish youth in Toronto.

Tickets are $5.50 and $6.50 and are available at Israel's, Ma Tov, Miriam's, Negev and Pardes book stores, Bank Leumi, and Maven's Restaurant, the official Uncle Moishy sponsor. For information, call 782-3117.

JEWISH CULTURAL COUNCIL

In observance of Jewish Book Month, the Jewish book committee of the Toronto Jewish Cultural Council is sponsoring a night of Jewish readings on Sunday, Dec. 9, 8 p.m. at Shaarei Tefillah Congregation, 3600 Bathurst St. **Nathan Garnick, Aaron Fainer and Danny Pe'er** the Israeli **Walter Cronkite**, will be the readers in English, Hebrew and Yiddish of excerpts from **Sholem Aleichem** and his contemporaries, in celebration of the 125th anniversary of the author's birth.

Michelle Gautier, right, of Bell Canada, presented a check to the officers of the National Council of Jewish Women, Toronto Section, for the Kids on the Block project. With her, from left: Ruth Gillespie, Eleanor Cooper and Patricia Starr. The Kids on the Block, a troupe of life-size puppets, each with a disability, perform at Metro schools and for other interested organizations throughout the year. Volunteers are needed. Call 633-5100 for information.

Rabbi Irwin Witty, executive director of the Board of Jewish Education, will be the moderator. The program will be introduced by the chairman, **Meyer Feldman.**

Translations will be provided for the Yiddish and Hebrew selections.

TORONTO HEBREW CHUG

The next program of the Toronto Hebrew Chug will be part of the Jewish Book Fair, to take place at the Leah Posluns Theatre, 4588 Bathurst St.

Visiting professor **Meir Zamir** of Ben Gurion University, will talk in Hebrew on Israel's Policy in Lebanon, 1970-1984. The date is Sunday, Nov.25, at 7 p.m. Admission is free.

For further information call **Mike Rubin,** 633-7192.

ESTATE & ANTIQUE SALE

Israeli chapter of Hadassah, in cooperation with **Donald Bethune,** is having an estate and antique silver and jewelry sale [at dealers' prices], Tuesday, Nov. 27, in the Rosedale suite of the Four Seasons Hotel on Avenue Rd. from 11 a.m. until 9 p.m.

Admission is free. This is an excellent opportunity for holiday gift buying.

BETH TZEDEC MEN'S CLUB

Rabbi Sol Spiro will address the Beth Tzedec Men's Club, Sunday, Nov. 25, on The Challenge of Orthodox Judaism. Services are at 9 a.m. and the speaker at 10. Everyone welcome.

RETURNING ISRAELIS

Are you considering returning to Israel, but confused with the changing customs regulations? Come for updated information on Monday, Nov. 26, at 8 p.m. at Shaarei Shomayim Synagogue, when **Ephraim Ben-Mattityahu**, Israeli vice-consul will be joined by **Moishe Shamir,** the central shaliach for returning Israelis.

NFJA MEETING

The New Fraternal Jewish Organization will hear **Ben Kayfetz,** former national executive director of Canadian Jewish Congress' Joint Community Relations Committee, on Tuesday, Nov. 27, 8.30 p.m. in the centre, 120 Overbrook Pl., suite 107. The topic will be Looking Back at the Jewish Community a Generation Ago and Today.

THURSDAY EVENING SEMINARS

The Thursday evening seminars on Introductory Jewish Themes, sponsored by Jewish Education Program [JEP]-Ohr Somayach Institute, will consider The Authenticity of Torah, on Nov. 29, from 8-10 p.m. at Beth Jacob High School, 410 Lawrence Ave. W. There is no charge, and refreshments are provided.

For information call 787-1681.

VANCOUVER JCC

The acclaimed Israel Chassidic Festival group will appear at the Queen Elizabeth Theatre, Vancouver, on Monday, Dec. 10 at 7.45 p.m. This attractive young troupe of singers, dancers and instrumentalists specialize in the music of Israel and feature traditional folk tunes, chassidic melodies, contemporary songs, all in a modern tempo.

For information, contact the Vancouver Jewish Community Centre, 266-9111 or the Canadian Zionist Federation, 266-5366.

ART AUCTION

Beth Jacob Synagogue Sisterhood presents an art auction on Saturday evening, Nov. 24, at the synagogue, 147 Overbrook Pl. Preview will be from 7 to 8 p.m. and the auction starts at 8 o'clock. More than 100 works will be on display, including those of world renowned Canadian and international artists.

Auctioneer is **Alvin Abrams,** and the pieces for sale are from Art Ampersand. Coffee and pas-

[Cont'd. on page 17]

Organizations and People

[Cont'd. from page 16]

tries will be served. Admission is $3 per person or 2 for $5. There will be door prizes.

SIGGNER MEMORIAL LECTURE

The **Arthur J Siggner** Memorial Lecture will be held on Wednesday, Nov. 28 at 8.15 p.m. in Beth Tikvah Synagogue.

Guest speaker is **Eugene Fisher** of Washington, executive secretary for Catholic-Jewish Relations, National Conference of Catholic Bishops. **Rabbi Erwin Schild** will respond. Chairman for the evening will be **Dr. Victor Goldbloom.**

The lecture is open to the public, and there is no charge.

ACTING WORKSHOPS

Jewish Stage Productions, under the direction of actor **Ben Lennick** will hold English language acting workshops beginning Monday, Jan. 17, and continuing for 10 Monday nights until March 11.

Instructors include **Esther Ghan, Sylvia Lennick, Basya Hunter, Rick Kardonne and Leo Orenstein.**

The objective of the workshops is to develop an ensemble. They are open to both amateurs and professionals. Contact Ben Lennick, 633-7671, for additional details.

BETH TIKVAH SISTERHOOD

Hadassa Rosenberg, professor of archeology and English literature, will be the guest lecturer at Beth Tikvah Sisterhood's general meeting, Tuesday, Nov. 27 at 8.30 p.m. She will talk on recent archeological finds in Israel, explaining the meaning of, and need for, archeology, methods of excavation, and also show how certain exciting finds illuminate Jewish history and biblical account.

ASTHMATIC CHILDREN

Parents of Asthmatic Children of Southern Ontario, will hold a general meeting on Tuesday, Nov. 27, 8 p.m., in the Ontario Crippled Children's Centre, 350 Rumsey Rd. Speaker will be psychologist **Janice Hambley**. Her topic is, How Children Feel About Their Asthma. To inquire further, call **Elaine Rose,** at 881-8416. New members are welcome.

WINTER WONDERLAND

The 7th annual Winter Wonderland is scheduled at Maple Leaf Lake Resort and Conference Centre, Parry Sound, for girls and boys (16-13) and a special teen program (14-16), Sunday, Dec. 23 until Friday, Dec. 28.

Winter sports, crafts, winter carnival and much more, will be offered. Call the Jewish Camp Council at 964-8842.

EMUNAH WOMEN

Yaffa Perez, assistant director of Rambam Hospital and representative of Emunah Young Women of North Israel, addressed the open meeting at the Ulpanot Orot Girls School, speaking on the activities of Emunah in Israel.

Bess Silber, national president of Emunah Women of Canada, reported on the recent national convention. National executive director, **Roslyn Schneidman,** gave an update on all the projects and institutions in Israel. A film, The World of Emunah, was shown.

BETH SHOLOM BROTHERHOOD

Beth Sholom Brotherhood Tallis and Tefillin Breakfast Club will meet Sunday, Nov. 25, to hear accountant **Alex Serota**, just returned from Israel, give an Update on the Middle East. Services are at 9.30 a.m. with breakfast following, and speaker at 10.30.

CAMP RAMAH

On Sunday, Nov. 25, in Adath Israel Synagogue, Camp Ramah director, **Judith Markose**, will speak about the camp and show slides from this past summer. Everyone is welcome. For more information phone 789-2193.

STERLING LODGE BB

Louise Cornblum, national vice-president of Pioneer Women Na'amat, will address Sterling Lodge, B'nai B'rith, on Sunday, Nov. 25, 8.30 p.m., at Centennial Centre auditorium, 580 Finch Ave. W. She will talk on Israel's Right to Exist.

Lodge president **Ben Nobleman** will present a check for Pioneer Women's Adopt a Child program.

VIDEO INVASION

Bring your friends and videoholics [adults only] for a special night at Video Invasion, Victoria Park and Ellesmere, in the Parkway Mall, Saturday, Dec. 1, at 8 p.m. Admission is $20 per couple in advance, $25, at the door, and includes pizza, ice cream and drinks, plus some game tickets. Phone **Carol Jacobs,** 7851020.

HILLEL STUDENTS — U OF T

Hillel Students, U of T, are co-sponsoring **Matt Cohen** at the Jewish Book Fair in the Leah Posluns Theatre, 7 p.m. Thursday, Nov. 22. Admission is free.

On Sunday, Nov. 25, there will be a wine and cheese gathering for graduate students at 5 p.m. Cost is $1 members, $2 non-members. Phone for details.

Tuesday, Nov. 27 is the last day to reserve for the Shabbat dinner to be held on Friday, Nov. 30. Services are at 4.27 p.m., dinner at 6. Cost is $5 members, $6, non-members. Call **Betty** for more information, 923-9861.

NY ALDERMAN TO BE HONORED

Toronto Regional Council of B'nai B'rith Canada and State of Israel Bonds are arranging a testimonial dinner in honor of **Irving Chapley**, North York alderman, Tuesday, Nov. 27, at Beth Emeth Bais Yehuda Synagogue, 100 Elder St.

Keynote speaker will be **Shaul Ramati**, former Israeli ambassador to Japan. Dinner chairman is Toronto Sun publisher **Paul Godfrey**; steering committee chairman is **Ralph Snow.**

Cocktails are at 6.30 p.m., dinner at 7.30. Charge is $25 per person. For tickets call 789-3351.

NCSY UPDATE

National Conference of Synagogue Youth [NCSY] continues its Free Jewish High School classes this coming Monday night. Classes are held at Shaarei Tefillah Synagogue, 3600 Bathurst St., lower level, at 7.30 p.m.

Guest speaker for Nov.26 will be **Meir Halevi.** who will discuss the rising spectre of anti-semitism, and what we can do to combat it.

B'NAI SHALOM NORTH

B'nai Shalom North Congregation invites you to attend its annual Chanukah Ball, Saturday, Dec. 1, at 8.30 p.m. in the Garnet Williams Community Centre, 501 Clarke Ave, Thornhill.

Live musical entertainment will feature the Starsband, and there will be hot hors d'oeuvres, wine, coffee and dessert.

Cover is $18 per person. There will be a door prize. RSVP is a must. For tickets, call 497-1680, 881-4249 or 883-9172..

BB WOMEN FUN AUCTION

Eleanor Marks Queen City Chapter, B'nai B'rith Women, is planning its 10th annual fun auction at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., Saturday, Nov. 24, at 7.30 p.m. There will be a door prize and refreshments.

Items to be auctioned include, a set of Denby dishes, Walkman Sony cassette, lamps, toys, pictures and cushions.

FINANCE FOR WOMEN

The next in a series of Finance for Women Seminars, sponsored by Adath Israel Sisterhood, is scheduled for 8.15 p.m., Thursday, Nov.29., when lawyer **Evelyn Schusheim,** will provide information on Estate Planning. For reservations contact **Jenny Appleby,** 633-6520, or **Diane Glazer,** 633-5032.

GREAT WEEKEND

Shaarei Shomayim Congregation's Great Weekend showcases **Jerome Hornblass,** justice of the criminal trial division, New York State Supreme Court in the following lectures: Saturday, Nov.24, 2.15 p.m., Shabbat lecture, An Encounter with Law: From the Talmud to Today; Saturday evening, Nov. 24 at 8, a major public lecture, Challenges and Responses: An Orthodox Jew in a World without Rules; Sunday morning, Nov.25, 10.30 Brotherhood lecture, How Does a Nice Jewish Boy...? Crime, Corruption and the Jewish Judge.

All lectures are free and open to the public.

MOZIRER BINGO

Mozirer Sick Benefit Society invites you to a charity bingo to take place Saturday, Nov.24, 7.30 p.m., at Earl Bales Community Centre, Earl Bales Park, Bathurst and Sheppard.

There will be cash prizes, and a snack bar for your convenience. All proceeds are for charity. Everyone is welcome.

GRAND AUCTION

Forestdale Heights Lodge, B'nai B'rith, is holding its annual Grand Auction Night, at Thornhill Community Centre, Bayview and John Sts., Thornhill. Preview is at 7.30 p.m., auction at 8.30.

Admission, $2.50 per person, includes coffee, pastries and door prizes. Al proceeds are for local and B'nai B'rith charities. For tickets or more information call **Stan Horowitz,** 889-3122, or **Jack Britstone,** office, 678-2990, home, 881-5814.

LIBYA DISPLAY

Canadian Friends of Beth Hatefutsoth, The Nahum Goldmann Museum of the Jewish Diaspora, invites you to visit Libya-An Extinct Jewish Community, at First Canadian Place, King and York St., [street level near the TSE], opening Tuesday, Nov. 27, 8 p.m., and continuing until Dec. 15.

Here the camera has captured the vibrant life, the decline and death of the 900 year old Jewish community.

AT SHAAREI TEFILLAH

Shaarei Tefillah Congregation's Adult Education Institute of Developing Jewish Thought fall series, conducted by **Rabbi Moshe Stern,** continues on Tuesday, Nov. 27 at 8 p.m. with The Issue of Women and the Sefer Torah-May a Jewish Woman Handle-Touch-Read From a Torah?

MS SUPPORT GROUP

The Menorah, a recently organized Multiple Sclerosis support group for patients, family and friends, will meet at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. on Monday, Nov.26 at 8 p.m. For more information call **Diane Savage,** 596-4357, or **Gary Sandler,** 226-6633.

singles

Maple Lake Resort and Conference Centre, Parry Sound, offers a special celebration for Singles, Friday, Dec. 28 to Tuesday, Jan.1. Enjoy a New Year's dinner and party, cross-country skiing, tobogganing, fitness classes and dancing. Phone the Jewish Camp Council, 964-8842.

Sally Kerbel's Mix 'n' Mingle, presents a What Do You Say After You Say Hello gathering-discussion to explore fun ways of getting to meet new people, on Thursday, Dec.6, at 8 p.m. Cost of $10 includes refreshments. For more information call 635-6028 or 635-1157.

North-East Jewish Single Parents are planning a Games and Dance Night, Saturday, Nov. 24, 8 p.m., at the JCC Valley, 7015 Leslie St. Fee for members is $4, non-members, $5. To inquire further call the NE office, 889-0813.....Please note that the location for the Nov. 21 general meeting has been changed to the JCC Valley.

Club Haifa presents bowling on Sunday, Nov. 25 at 2 p.m, Bathurst Bowlerama. Look for **Karen.** For more details about this or other activities, call **Karen Gold** at 638-0192.

Jewish Singles Project Connect's singles events tape operates weekdays after 4 p.m., and weekends for the latest singles activities. Call 731-4601 for tape and information.....Project Connect's program Connections, on Newton cable, is a singles events program of interviews plus the latest in singles activities in the Greater Toronto area. Viewing times are Tuesday at 6 p.m., and Wednesday, at 5 p.m.....Project Connect's one-to-one program connects the recently separated, divorced and widowed, with volunteers who have experienced similar kinds of situations. Call 731-4600 for more information.

Beth Tikvah Chai Singles group [30-59], invites you to its 6th birthday party dance at the synagogue, lower banquet hall, 3080 Bayview Ave. [at McKee], Sunday, Nov. 25 at 8.30 p.m. Entry is $7 for members [includes NE and Holy Blossom singles], $10, guests. There will be a disc jockey and pay wine bar. RSVP to **Estelle,** 665-0744, or **Jimmy,** 223-0112.

JCC Singles 40 Plus Coffee House will conclude its November series on Fitness and Image, with a presentation by the JCC physical education staff , Monday, Nov. 26, 8 p.m. at the northern JCC, 4588 Bathurst St., 2nd floor lounge. For information call 636-1880, ext. 332 or **Doris,** 636-1687.

Beth Sholom Singles meets Thursday, Nov. 22, at 8 p.m. in the synagogue. **Rabbi Harvey Markowitz** will speak. Everyone is welcome.

Orah Chapter, B'nai B'rith Women's singles group for young women [25-40], welcomes new members. Join Orah on Tuesday, Nov. 27 at 7.30 p.m. in the B'nai B'rith building, 15 Hove St. The program for the evening is Towards a More Beautiful You. For more information call **Penny Krowitz** at 630-9313, daytime.

Join the **Club Kinneret** 10-pin bowling and social group, ages 20-40, for two games on Sunday, Nov.25, at 3.45 p.m., in the Playtime Bowling Alley, 33 Samor Rd., [2 blocks north of Lawrence, west off Dufferin]. An average of 40 singles turn out every week to bowl and socialize. For more information, contact **Aaron,** 221-5855, 9.30 a.m.-2.30 p.m. or weekends, **Stan Glass,** 638-0747.

Total Living Mature Singles is having a Mix and Mingle social evening Sunday, Nov. 25, at 8 p.m. at Earl Bales Community Centre. Everyone is welcome. Come and meet old friends and make new ones, dance or play cards, or do your own thing. There will be a draw for members only for a year's free membership. Admission is $2 for members and $3 for non-members.

There's a singles soul party at Club Bluenote, 128 Pears Ave., [one block north of Davenport, west off Avenue Rd.] on Monday, Nov. 26, at 8 p.m. with live rhythm and blues entertainment with **Liberty Silver** and the City Nights Band. Door prize is a one year gold VIP pass, value $250, for the Club Bluenote. Admission is $5.

40 Plus Singles of Holy Blossom Temple meets Sunday, Nov. 25, at 8 p.m. in the Philip Smith Hall foyer. Guest speaker **Louis Birenbaum** will explain How to Make Your Personal Relationships More Meaningful. Refreshments will be served. Cost is members $2, guests $3.

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MAN OF THE YEAR

Rho Pi Phi pharmaceutical fraternity, Rokeah Chapter, held a dinner-dance at Beth Tzedec Synagogue recently honoring Man of the Year Joe Litchen and 50-year graduates of the Ontario College of Pharmacy. From left are Litchen, his wife Rose, Lou Kesten, chancellor Lou Sher, his wife Esther, Dean Norman Hughes and his wife Lorna.

JNF GUESTS

Theodore and Florence Richmond were guests of the Jewish National Fund at a visit to the Galil Canada settlements for a formal dedication of the Trustee project established by them on the occasion of Mr. Richmond's Negev Dinner in 1981. The ceremony took place at Kibbutz Lotem in the presence of a number of distinguished personalities.

Organizations and People

What's New

(Cont'd. from page 17)

for seniors

Beth Sholom Seniors group meets on Tuesday, Nov. 27, at 7.30 p.m. at the synagogue. There will be entertainment and refreshments. Please note change of day for this meeting only. For information, call **Eve Donsky**, publicity chairman, at 782-1068.

The **Jubilee Club of Adath Sholom Synagogue**, 864 Sheppard Ave. W., has the following activities to which everyone is welcome: folk dancing with **Al Gladstone** on Tuesdays from 10 a.m. to 12 noon, Jubilee Choir rehearsals on Wednesdays at 1 p.m., ballroom dancing with **Jack Petroff** on Monday, Nov. 26, at 7.30 p.m., and intermediate bridge on Thursdays from 10 a.m. to 12 noon with **Marilyn Unger**.

Workmen's Circle Social Club 60 Plus is having a meeting and lunch on Tuesday, Nov. 27, at noon, at 471 Lawrence Ave. W. Entertainment is by singer **Dora Posluns**. Everyone is welcome. For information, call **Shirley Grotell** at 222-7727.

On Wednesday, Nov. 28, at 1.30 p.m., **Holy Blossom Temple Alumni** will feature **L.E. Maves** of the Arthritis Society in a talk on Arthritis and its Problems.

At **Baycrest Centre**, in the Abe Posluns Auditorium, a musical evening is being arranged and directed by concert pianist **Lola Julitta Kane** with singers **Fanny Brass** and **Anna Farber** and Mrs. Kane at the piano in a program of semi-classical Jewish and Hebrew music. The time is 7.30 p.m. and everyone is welcome.

Club Chaverim, a North-East JCC seniors group, meets on Mondays at Beth Tikvah Synagogue. The program on Nov. 26 at 1.30 p.m. is bingo and other games such as cards, checkers, chess and Rummikub. Come early for lunch [bring your own or purchase one for $1.25]

North-East JCC offers several programs for seniors, all taking place at Beth Tikvah Synagogue. On Mondays there is bridge from 10 a.m. to 12 noon. Stay on for lunch and the Club Chaverim program [see above]. Tuesdays there is yoga from 11 a.m. to noon and Bible study or Yiddish Club from 1.30-3 p.m. On Wednesdays there is oil painting from 10 a.m. to noon and on Thursdays, English as a Second Language from 10.30-11.30 a.m. For information, call the NE office at 889-0813.

On Monday, Nov. 26, at 1 p.m. **Shaarei Shomayim Friendship Club** meets for an afternoon with **Rabbi Henry Hoschander**.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living Health Information lectures continue on Thursday, Nov. 29, with Living With Diabetes with nurse **Ann Brundage**, coordinator of Branson Hospital diabetes program, who will deal with diabetes as it affects daily living— diet, nutrition, exercise and side effects. The time is 1.30 p.m. at the centre, 1003 Steeles Ave. W. Diabetic bags for diabetics will be supplied by **Sonnee Cohen** of the World Wide Diabetes Information Service.

A musical afternoon will be provided by concert pianist **Lola Julitta Kane** in a program of semi-classical Jewish and Hebrew music on Wednesday, Nov. 28, at 1 p.m. Everyone is welcome.

On Sunday, Nov. 25, join Curley, who plays the guitar and sings "golden oldies" at 2 p.m.

The Lifelong Learning Institute [LLI] Atkinson lecture series presents **Prof. Stephen Endicott**, professor of history, in a talk on China Today. The date is Wednesday, Nov. 28, from 10 a.m. to 12 noon.

at the jcc

The Jewish Community Centre's innovative new membership program ends Nov. 30. Until then, if a current JCC member introduces a new member, both save 20% on fees. Get another 10% discount for every additional new member introduced. Work toward free membership!

Applications are being accepted for the position of Hebrew specialist [part-time position] at the JCC nursery school. Call the director **Rona Kaushansky** at 636-1880, ext. 229, for an appointment.

A lecture in the Staying Young and Healthy Forever series is being given by the PACE department on Thursday, Nov. 29, at 8 p.m. at the northern JCC, 4588 Bathurst St. The title is Wrinkles-How to Prevent, How to Correct. The lecturer is **Dr. Kris Conrad**, specialist in facial and cosmetic surgery. Fee is $6.50 for members and $8 for non-members. For information, call **Georgine Nash** at 636-1880, ext. 233, or **Sylvia**, ext. 243.

At the North-East branch there is duplicate bridge on Mondays from 8-10.30 p.m. and Wednesdays from 1-3.30 p.m. Fee is $2 for members and $3.50 for non-members.

On Sunday, Nov. 25, the Bloor JCC Book Fair is open to the public from 10.30 a.m. to 4.30 p.m. Meet author **Larry Zolf** at 11.30 a.m., listen to storytelling at 12.30 p.m. and view the film, People of the Book, at 1 p.m. For information, call **Mark Egan** at 924-6211.

On Sunday, Dec. 2, the Bloor JCC will be hosting a brunch with **MP Dan Heap** at 12.30 p.m. in the main lounge. His topic will be Third World Peace and Disarmament. A question and answer period will follow. Tickets are now on sale. Call Mark Egan at above number.

About People

HEBREW U PROFESSOR

Peter Medding, a professor of political science and contemporary Jewry at the Hebrew University of Jerusalem, will speak on Tuesday evening, Nov. 27. Prof. Medding, whose appearance is being sponsored by the Young Leadership Group of the Canadian Friends of the Hebrew University, will speak on "The Crisis in Israeli Democracy."

Peter Medding

A well known author of books and scholarly articles, he is head of the Jewish sociology division of the Hebrew University's Institute of Contemporary Jewry. In addition, he is spending this year as a visiting professor at Brandeis University.

For further information, contact Canadian Friends at 789-2633.

NCSY DIRECTOR

The Regional Youth Commission of the National Conference of Synagogue Youth [NCSY] has announced the appointment of **Rabbi Y. Eliezer Danzinger** as regional director.

Rabbi Danzinger, a native Torontonian, has extensive experience in this field, including five years in both outreach work and formal Jewish education.

NCSY is a leading outreach organization, with offices in cities across Canada and the U.S. Its social, educational and religious programs serve Jewish youth of both junior and high school ages.

Auction to feature guest celebrities

By CAROLYN BLACKMAN

TORONTO —

Gift seekers will be able to find that perfect Chanukah gift auctioned off by guest celebrities at an auction sale to be held at Shaarei Shomayim Synagogue at 7.30 p.m., Dec. 2. Preview is at 6.30 p.m.

This 2nd annual auction is sponsored by the parents association of She'arim, an independent communal day school for Jewish children with learning disabilities. Proceeds will go to the school, the only one of its kind in Ontario.

Edie Kalb, president of the parents association, told The Canadian Jewish News that "surprise guests" will be auctioning off everything from a solid gold necklace to holiday weekend packages, to computer diskettes, toys and games. Last year North York Mayor Mel Lastman was the guest celebrity.

Kalb said it is essential that as much as possible is raised because "She'arim receives no funding from any agency." The school, in operation for five years is funded from tuition fees and fundraisers,

Kalb, whose son Brian, 10, attends She'arim, said that he "was tossed from day school to day school until he came here. No school was working for him."

Kalb noted her son has progressed four grade levels in two years because of the close attention he receives from She'arim teachers. The teaching ratio is five students to one teacher. The parents association president said she hopes this auction sale attracts about 300 people to "help keep the bailiff from our door."

Kalb stressed that although the school greatly depends on tuition fees, no child is turned away because of any inability to pay. "As a result, we need even more money to help kids who otherwise could never receive this kind of education," she said.

Five potters get together for annual open house

TORONTO —

Annual open house and sale of the Five Potters at their studio at 131A Pears Ave., is set for Saturday and Sunday, Dec. 1, 2. The hours are from 10 a.m. to 6 p.m.

The Five Potters, Bailey Leslie, Marion Lewis, Mayta Markson, Dorothy Midanik and Annette Zakuta, have been sharing a studio for 26 years. They work mainly in stoneware and porcelain, producing a wide range of work — sculptural and functional.

The public is welcome to visit the studio — by appointment, phone 924-6992.

Middle East Periodical Guide

Your directory to recent articles about Israel and the Middle East.

Current Articles

"The Economy of Israel: A Gordian Knot", *Canadian Middle East Digest*, September/October 1984.

Israel is in an economic bind. Total foreign debt is $23 billion; the balance of payments deficit is approximately $3 billion; unemployment hovers at the rate of 6 per cent; and the inflation rate is greater than 400 per cent annually.

This one-page article presents an analysis of the economic malaise currently faced by Israel. In addition to providing an overview of the situation, the following contributing factors are explored: Inflation, Defense Spending, Foreign Debt, Government Involvement in the Economy, Labour Costs, and the Decline in Investment.

"Beirut & The Great Media Cover-Up", Ze'ev Chafets, *Commentary*, September, 1984.

In this eye-opening article, Ze'ev Chafets, former Director of the Israel Government Press Office from 1977 to 1982, recounts how during the Lebanese Civil War (1975—1982) Western journalists became accomplices to their own isolation and supervision by Palestinian guerrillas and Syrian army forces.

A "must" for anyone interested in how so-called objective members of the media concerned with physical and professional self-preservation can be controlled and manipulated.

"Israel's Plans for Knotting Its U.S. Ties," Muhammad Hallaj, *Middle East International*, October, 1984.

Dr. Muhammed Hallaj is director of the Palestine Research and Educational Center in Washington, D.C., an anti-Zionist organization.

This anti-Israel article is interesting because it reveals the growing Arab fear of the structural changes in U.S.—Israel relations from those of a client state to a strategic partner in the region.

Copies of any of the three brief articles highlighted above can be obtained free of charge by contacting: Samuel Resnick, Canadian Jewish Congress, 4600 Bathurst St., Willowdale, Ont. M2R 3V2, Tel.: 635-2883, ext. 147.

This column is sponsored by the Community Action For Israel Committee of the Canadian Jewish Congress, Ontario Region, David A. Rubin, Q.C., Chairman. Its purpose is to advise CJN readers of articles on Israel and the Middle East appearing in a variety of publications. Periodical Guide Editor: Eliot D. Sargon.

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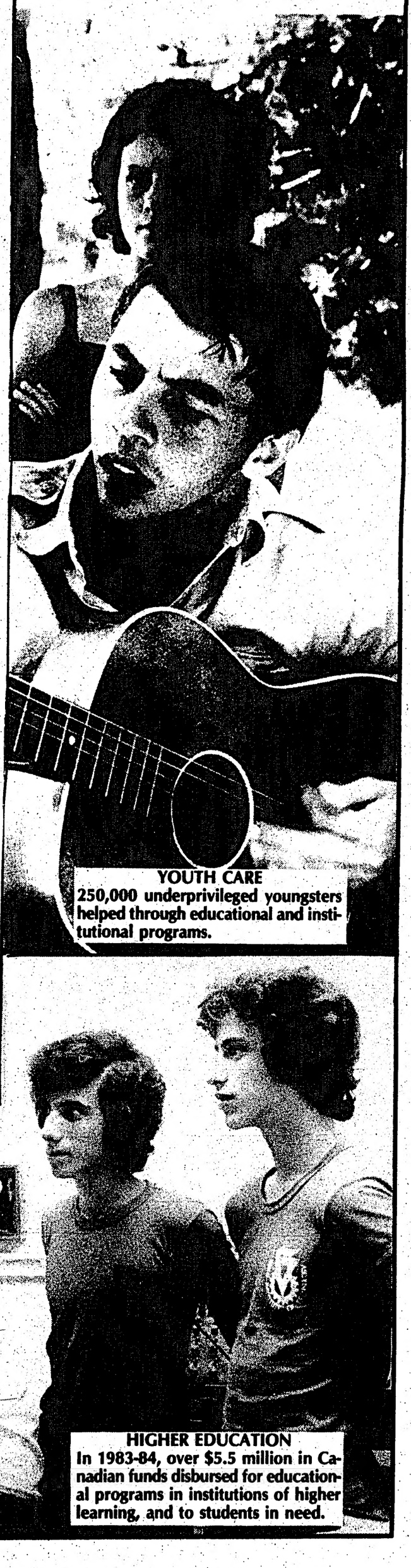

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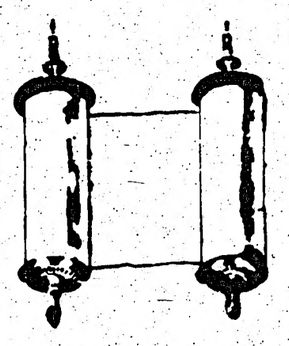
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Toldot

It's never too late to become holy — for ourselves, for our children.

A tzadik once saw a shoemaker working late into the night fixing shoes.

"So late and you're still working," he wondered.

Answered the shoemaker. "As long as the candle is burning, there's still time to mend. . . ."

The scholar repeated the words, over and over. "As long as the candle burns, there's still time to mend. . . . As long as there is a light in a person, there is still time to mend oneself — ner Hashem nishmat adam . . . The soul of man is the candle of G-d!"

Ah, but when one doesn't have to mend! When one doesn't have to look back with regrets! When from the start such holiness is brought down — the conception, the pregnancy, the birth, the nursing . . . the first crawled steps, the first paces in school, the images, the thoughts, the very walls are suffused with holiness, love, Yiddishkeit!

In whose hands is that — but the Abba and Imma, the parents?

Consider . . . Father Isaac finally found himself a shidduch — Rebeccah. They waited years and years, but no children came.

"And Isaac entreated the L-rd for his wife, for she was barren. . . ." He stood in one corner, his head buried in the wall, praying. She stood in the other corner, also davening.

Why should it be? Thousands of simple men and women get married, live together, conceive child after child — no fuss. Isaac, who offered himself a holy sacrifice to G-d. . . . Rebeccah of the good heart, who kept herself pure in a corrupt society — they had to break down heaven and earth to have a child!

Where's the fairness?

But — explains the brilliant Malbim — it is natural for each living thing to bear in its own form, vegetable, animal, human. But to bear a "segulah" — to bear a child . . . that will be holy of holies! This cannot happen naturally. No! Nature is not enough.

Such holiness requires a divine blessing, a gift of sanctity, a light. So — our Mothers Sarah, Rebeccah and Rachel all couldn't conceive naturally. They required, struggle, immense prayer, the intervention of G-d to summon such a holy neshama. . . .

What of our children? Is quantity enough? Certainly . . . more and more Jewish children — no greater mitzvah than that. But is that sufficient? No! Holier and holier children, from the very first, from the very most intimate moments — sanctification, dedication to G-d — holy, pure thoughts.

May all those who pray for children be answered soon.

* * *

Holiness and brilliance mesh.

When little Isaac'l Charif returned home one night from his studies, his hands and feet were frozen.

A member of his family teased: "You must have done very cold Torah study indeed, that you are so frozen."

Answered little Isaac'l: "Do I study with my hands and feet, or with my head? Feel my head, that's not frozen at all."

Dream of an Abba, dream of an Imma — some day a beautiful, holy child. Easy as ABC — Good Shabbes.

Don police uniforms, politicians dared

War veteran urges noose return

By
STEVEN YUDIN

TORONTO —

A call for the return of capital punishment by the Toronto Post commander of the Jewish War Veterans was greeted with applause by a crowd of 500 at a Remembrance Day ceremony which included a memorial tribute to five Ontario police officers murdered in recent months.

Sam Pasternak, who said that "the deaths of these five men have diminished all of us," railed against the new Conservative government for delaying a free Commons vote on the issue. The Mulroney government has stated that the economy is its top priority, although many MPs would like a vote on hanging he said.

"I would suggest that saving the life of even one officer has to take priority," said Pasternak to an approving audience of veterans, policemen and members of the slain officers' families in the Shaarei Shomayim Synagogue.

Pasternak dared the politicians and civil libertarians who oppose capital punishment to don police uniforms "just for one week. Are you ready to go up some dark alley not knowing if you'll be blown away by a criminal. Not bloody likely."

He presented plaques to representatives of the police departments who lost their fellow officers, which mention that trees have been planted in Israel in their honor.

Inspector Ron Prior accepted the plaque for Constable David Dunmore of the Metro Toronto Police, followed by Deputy Commissioner J. W. Lidstone for Constable Gordon (Jack) Ross of the Ontario Provincial Police, Deputy Chief William Taggert for Constable Dwayne Piukkala of Peel Regional Police, and Deputy Chief Jack Taylor for Constables William Grant and Douglas Tribbling of the York Regional Police. Pasternak then read "Doing His Duty," a poem written for the officers by JWV member Jack Gelman.

When asked if there were many such tributes for the officers, a member of the Metro Police accompanying Dunmore's widow told The CJN there had been, but that "there's never enough."

Tribute to slain officers

A memorial candle was lit by two of the many Hebrew school children in attendance, in memory of the more than one million children who perished in the Holocaust.

As well as honoring soldiers who fell in the two world wars, veterans lit candles for Machal — those who fought in Israel's War of Independence.

Israeli consul-general Gideon Saguy noted that poppies were abundant in his country, "perhaps to remind us that war should not be fought again, as the soil of Israel is so impregnated with the blood of young soldiers. We cannot afford to lose many more young people."

MP Bill Attewell read a message from Prime Minister Brian Mulroney, noting that the "acts of the war dead are part of the story of the development of Canada."

Other politicians attended the ceremony, including Roland de Corneille MP, who brought greetings from Liberal leader John Turner, and praised Israel for attempting to stop nuclear expansion by bombing Iraq's nuclear reactor.

Attorney - General Roy McMurtry told the audience not to "break faith with those who have made such sacrifices."

Sid Sears represented the General Wingate Branch of the Royal Canadian Legion, which helped organize the service. He said that war, far from the "naive expectation of glory, delivers only horror."

A Red Army veteran spoke in Russian to his comrades who have been participating in the JWV the last two years.

Col. Ben Dunkelman, past national commander of the JWV, said the slain police officers "rank with the veterans we've come to honor today who gave their lives in the service of their country."

Great Britain's consul-general Reginald Holloway and Israel's Saguy lit a candle of peace and democracy, as nine memorial candles were lit, including candles for the Silver Cross family, Righteous Gentiles, the Babi Yar massacre, and the Holocaust. Rabbi Henry Hoschander gave an invocation and Irv Greenberg of the JWV said kaddish.

The ceremony began with the bagpipes and drums of the Royal Canadian Legion Branch 66 Pipe Band leading the procession down Bathurst from the Baycrest Centre to the synagogue through a steady drizzle. It ended inside with the blowing of the shofar and the sounding of Last Post.

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George Hees, Minister of Veterans Affairs — *William Davis, Premier of Ontario* — *Larry Grossman, Treasurer of Ont. & Minister, Economics*
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TICKETS: $100 per person (416) 782-5024
968 Eglinton Avenue West
Proceeds to: General Wingate Heritage Fund;
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Beth Horon (Israel Border Police); War Veterans Poppy Fund.

Jews of Libya

Photos capture community's past

TORONTO —

The camera has captured the vibrant life, the tragic decline and the death of the 900-year-old Jewish community of Libya in a powerful exhibit to show at First Canadian Place (street level near the TSE), King and York, opening 8 p.m. Nov. 27 and continuing to Dec. 15.

Dr. Maurice Roumani

Originally produced by Beth Hatefutsoth, the Nahum Goldmann Museum of the Diaspora, Tel Aviv, the exhibition, Libya: An Extinct Jewish Community, uses more than 100 photographs and accompanying texts.

Most Libyan Jews went to Israel shortly after 1948. This exhibit is a photo-documentary on the Libyan Jewish community from the turn of the century, through the days of massive immigration during Israel's first years, up to the disappearance of the community during the rule of Quadaffi.

This is the first public program sponsored by the Toronto directors of Canadian Friends of Beth Hatefutsoth. Joyce Posluns, president, Rose Wolfe and Donald Carr are founding directors. They have invited members and members' friends to attend the opening reception at 8 p.m. on Nov. 27. At 9 p.m. guests will hear the personal testimony of the 42-year-old Benghazi-born political scientist, Dr. Maurice Roumani, director of the J.R. Elyachar Centre for Studies in Sephardic Heritage at Ben-Gurion University in Beersheba.

Accommodation to hear Dr. Roumani is limited. Those who would like to be included should call Lester Sugarman (483-4250) for further information. There will be no solicitation of funds, but membership arrangements from $25 to $1,000 categories as a Friend of the Museum will be welcomed.

Prior arrangements for school and group visits are also encouraged, Sugarman said.

Also on view during the exhibition period is the color-slide and sound presentation, The Jewish Experience, based on the permanent exhibitions of Beth Hatefutsoth that illuminate 2,500 years of Jewish history.

French Jews preserve cultural identity

By
SOL CHROM

TORONTO —

The Jewish population of France has grown from 150,000 just after World War II to 700,000 today, making France the country with the fourth largest Jewish population in the world (after the United States, Soviet Russia and Israel), the French consul-general here told a meeting at the JCC Valley last week.

Describing himself as a non-religious Jew, Louis Vorms, traced the history of French Jewry for members of the Northeast Jewish Community Centre's couples group.

Vorms said that the Jews of France, who make up the largest Jewish community in Western Europe, had first been recognized as citizens in 1791, during the French Revolution — although the Jewish presence in France could be dated back to the year 16 AD, when the Romans began deporting Jews to Gaul.

He discussed the history of French Jewry briefly, touching on assimilation, ghettos, anti-semitism, and the system of "consistories" created in 1806 by Napoleon Bonaparte. The consistories exist to this day, he said.

He mentioned the Dreyfus Affair of 1894, and noted the beginning of the Zionist movement soon afterward.

After World War II, there were fewer than 150,000 Jews left in France; in 1939, Vorms said, there had been 300,000. However, many displaced Jews from Central Europe were absorbed in the years following the war, and these were augmented by Jewish refugees from North African countries.

There are now 700,000 Jews in France. Vorms said. They are trying to maintain their cultural identity "for a change," he added.

There are several weekly Jewish publications, as well as a radio show.

In a brief question period, Vorms was asked about anti-semitism in France today, in light of recent bombing attacks on synagogues and restaurants. He did not deny that there are waves of anti-semitism in France, but said there is anti-semitism in every country.

"We all have difficulty in this way. But we have to fight it," he said. "But it's not as serious as some people try to present it."

He added that there have been many recent prosecutions for anti-semitism, and assured his audience that the government does react.

He noted that France favors UN Security Council Resolution 242, which calls for secure borders for all states in the Middle East. However, he said that France believes the Palestinian question has to be settled first.

Vorms noted that French President Francois Mitterrand had made an official visit to Israel in 1982 — something that very few heads of state have done, he said.

New date for meet

TORONTO —

The floating singles congregation will be meeting again, but not on the date specified in our update story last week.

The next gathering for an Oneg Shabbat program is scheduled for Friday, Dec. 7, 8 p.m. at the Holy Blossom Temple. Sorry about the mixup.

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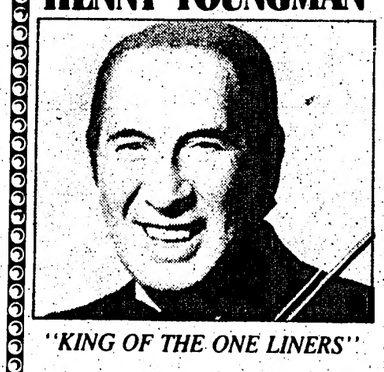

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Organizations and People

Local members of Canadian Friends of Bar-Ilan met recently with two top officials of the university. From left: Sam Rotman, Prof. Michael Albeck, Leona Finkler, David Altman, Mr. and Mrs. Jerry Abraham and Dr. Arnold Finkler.

Scientists make progress in Bar-Ilan U research

TORONTO —

The two top officials of Bar-Ilan University recently told an audience here about the latest accomplishments of researchers at the school that is unique in combining Jewish studies with scientific research.

"Although Israel finds herself in troubled times, there is a light at the end of the tunnel," said university director-general David Altman. "Israel can be proud of the accomplishments of the pioneering force of Bar-Ilan in the area of cancer research."

Altman spoke to 75 guests at a reception for himself and Prof. Michael Albeck, university rector, sponsored by the Canadian Friends of Bar-Ilan at the Lytton Blvd. home of Mr. and Mrs. Jerry Abraham. Leona Finkler, national president of the organization, introduced the two guests.

Albeck is deeply involved in the latest cancer research efforts at the university and shared insights into the latest development. He also gave an update on other ongoing research, including discoveries in burn treatment — of great importance to the Israeli military — and developments in the science of slowing the skin aging process.

Altman and Albeck both emphasized the "unique atmosphere of Bar-Ilan "created by combining Jewish studies with science, which they said is perhaps the most pleasant task a Jewish scholar can undertake — "to spread the Torah and to raise a generation of outstanding scholars."

Older can be better

TORONTO —

Citing newly re-elected U.S. President Ronald Reagan and local entrepreneur Honest Ed Mirvish as successful examples of working senior citizens, Better Business Bureau president Paul Tuz has challenged government and business to modify their position on mandatory retirement of employees at age 65.

In a speech delivered recently to members of the Ontario Hydro Pensioners Association, Tuz said: "Industry would be remiss to just discard the vast experience and knowledge a senior has to offer."

He called on government, in particular, to play a more progressive role towards eliminating mandatory retirement. "As an employer, government can set an example to industry by modifying contractual arrangements for its employees who do not wish to retire at age 65," he said.

"It is also crucial that our politicians begin to examine the relevant legislative guidelines that make it more financially advantageous for employees to leave the workforce at 65 years."

Pioneer Women Bazaar features car for prize

TORONTO —

A New Plymouth Reliant car, to be given away as a door prize, and a mammoth auction will be among the highlights of the Pioneer Women Bazaar to be held 10 a.m. to 7 p.m. Sunday, Nov. 25, at the International Centre, 6900 Airport Road in Mississauga.

The auction, with over 600 items, begins at 11 a.m. and will run all day. Up for bids will be an El Al return flight to Israel, an all-inclusive Las Vegas holiday, a ladies' custom diamond initial ring, luggage, weekend hotel packages, dinners for two, art, furniture, small appliances and other luxury and practical items.

A Monte Carlo casino will provide an additional dash of excitement.

There will be a beer garden to offer a break from all the hustle and bustle.

A Kiddies' Carnival will include games, rides and face painting.

Ethnic and Canadian foods will be available.

For serious bargain hunters, 100 mini-shops will have thousands of new items including clothes for the whole family, wedding gowns, handicrafts, jewelry, toys, home accessories, gift items, books, records, rugs, yard goods and groceries. The Second Hand Rose section will offer "gently used" and slightly imperfect new clothing at rock bottom prices.

Admission is $2 and children under 12 are admitted free. There is convenient public transit to the bazaar and free parking.

COMING EVENTS

בית צדק BETH TZEDEC

SAT., DEC. 1 (following Services) - **SHABBAT STUDY LUNCHEON** with guest speaker **PROF. MARTIN GILBERT**, official biographer of Sir Winston Churchill. Cost: adults $4.75; children under 12, $2.50. PAID RESERVATIONS should be made NO LATER THAN WED., NOV. 28. (Unpaid reservations cannot be accommodated.)

SAT., DEC. 1 - at Shabbat Services - **BETH TZEDEC YOUTH CHOIR**, under the direction ofCANTOR PAUL H. KOWARSKY, will participate at our Shabbat Services.

TUES., DEC. 4, 12:30 p.m. - **FRIENDSHIP CLUB PLUS 50** presents "LUNCHEON AND CLASSICAL CABARET". Guest Artists: RUTH MOROWETZ and ROSS THOMPSON. Ruth Morowetz is a versatile pianist who has accompanied many prominent singers; Ross Thompson's repertoire includes: The Merry Window; Carmen; The Barber of Seville ... Reservations a must. $5. Call 781-3511. Everyone welcome!

THURS., DEC. 6, 7:30 p.m. - Mezzanine Hall - **SISTERHOOD EVENING BOOK REVIEW** with PROF. PETER MARTINELLI of York University, who will review **"Watch on the Rhine"**, a play by Lillian Hellman. Light refreshments. Seniors and Sisterhood members: $3. Non-members: $4.

SUN., DEC. 9, 2:30 p.m. - **Beth Tzedec Youth Committee** presents CHILDREN'S CONCERT SERIES. Featuring: KIM KOWARSKY, of Toronto and BRYNA BRUDER, of Montreal. ALL children, 3 years and OVER are welcome! Cost: adults $3, children $2. Tickets available in advance at Beth Tzedec or at the Door on the day of the Concert.
NOTE: This is the OPENING CONCERT ... Watch for future Concert Dates.

Campaign HOT-line

Key canvassers were involved in the fun and "hi-jinks" at the Business Division "clean-up pull-in" reception held at **Sid Chelsky**'s Careful Hand Laundry & Dry Cleaning plant.

Chelsky, who co-chairs the division with **Dr. Harry Krakowsky**, had his whole family involved from wife **Brenda**, a canvasser, to sons **Steven** and **Brian**, who were very helpful throughout the two-hour cocktail reception.

In addition to joint Chairman **Harry Gorman** and the Business Division Co-chairmen, those who attended were: **Paul Bloom, Golda Brown, Bill Clarfield, Jeff Engel, Paul Ezrin, Nat Hurwich, Jack Kosoy, Richard Krelstein, Paul Lane, Allan Litwack, David Marks, Ben Otis, Bryan Rakusin** and **Ben Samuels.**

* * *

Fifty students, including York University Chairmen **Lana Flomen** and **Stephen Morris**, and University of Toronto Chairmen **Andrew Pascoe** and **Leslie Aaron**, came out to a dinner launching the 1985 Student campaign.

Also on hand for the first time were representatives from Ryerson Polytechnical Institute and Canadian Memorial Chiropractic College. **Prof. Allen Pollack** was guest speaker.

* * *

Ruth Sommer, Business & Professional Women's Network Telethon Chairman, organized two evening telethons earlier this month.

The result — 130 **new** gifts as well as an 18% increase in repeat cards covered. Several women also picked up cards of potential contributors they were unable to reach, for later follow-up.

Participants included: **Bertha Gold, Gilda Grossman, Orna Intrator, Linda Kahn, Glennie Lindenberg, Bella Martin, Marilyn Schipper, Trudy Shecter, Candice Singer, Reesa Sud, Arlene Wolfe, Liz Wolfe, Rochelle Wolfond, Cindy Zimmerman.**

* * *

Campaign Director **Steve Ain** is earning a reputation for himself as a public speaker. He recently addressed a fund-raising meeting of the Farband of Lithuanian Jews.

The meeting, arranged by UJA Chairman **Elias Abramowicz** and President **Sam Rappaport**, was a bit different from the norm. As expected, Steve discussed the needs to be met locally and in Israel, as well as what was happening in Beit Dagan, Toronto's Project Renewal twin.

The unusual aspect was his description of how he, a young Canadian-born Jew, was affected by a visit to Poland and the death camps of Auschwitz and Birkenau. Some of the Farband members are survivors, and no doubt it was quite a different experience for them to get impressions from another perspective.

* * *

Members of the Farband of Lithuanian Jews pose for photo at fund-raising meeting. From the left are Harry Press, Nusia Nodel, Elias Abramowicz, Sam Rappaport, Fruma Lichtblau, I. Klaczowski, David Buchstein and Steven Ain who was guest speaker.

Prof. Allen Pollack, Educational Consultant for United Israel Appeal of Canada and UIA of the United States, hasn't wasted a moment since arrival from Israel more than two weeks ago.

On his first afternoon in town, he spoke to the UJA professional staff. He has since addressed the student dinner mentioned earlier; a breakfat meeting of division chairmen and canvassers; a Community Services meeting; Young Adults; and a joint canvassers session of B&PWN, Young Lawyers and Young Adults.

* * *

Israel's many positive achievements were enumerated by **Col. Arie Lewin** of Keren Hayesod, who was guest speaker at a Zaglembier Society campaign meeting, organized by the society's UJA Chairman, **Alter Pomocnik.**

Lewin spoke of the tremendous strides made in health care, education, agriculture and desert farming.

The Zaglembier campaign is going extremely well, Pomocnik told the gathering, and will end when every member has made his or her commitment.

* * *

In other Society news, the campaign has begun in the Keltzer Society, under the chairmanship of **Phillip Platt**, with assistance from President **Percy Goodman** and **M. Lazebnik**, Secretary.

And **David Newman** of the Borochov Labor Zionist Alliance, reports that his branch has also launched the current cammpaign effort.

* * *

Campaigns nearing completion are those of the Dutch Jews, under **Peretz Lootsteen**; the Drilitzer Society, with **Harry Naiman** in charge; and excellent results are in from the nearly-completed campaign of the Furriers' Branch of Borochov-Labor Zionist Alliance, according to Chairman **Harvey Feldman.**

* * *

Henry Yoskowich, Societies Treasury Gifts Chairman, is about to embark on his annual hiatus to a warmer clime. Yoskowich, who spends hours on the phones covering cards in many divisions, has become something of a permanent fixture at UJA headquarters, during and following campaigns.

We wish him an enjoyable, healthy holiday.

* * *

Big is not necessarily better. At least in the Dentists' Division. A group of five came out for an evening telethon and chalked up some very good results. They were **Drs. Steven Brown, Brian Feldman, Hersh Glickman, Russel Leve** and **Harvey Taub.**

* * *

See C.J.N. Classifieds

Shaare Zedek maintains excellence

Outside support gives needed funds to hospital

TORONTO —

Despite severe economic restraints and government cutbacks in funding, Jerusalem's Shaare Zedek Hospital continues to provide excellent care and innovative new services thanks to support from abroad, Dr. Michael Rosenbluth, the hospital's new director-general told a group of Toronto supporters recently.

"As medicine becomes more sophisticated and more technologically advanced it costs more and more," he said. "But when governments are short of money as ours is, social and health services are among the first things to go under the chopping block.

"Fortunately at Shaare Zedek we can give a level of care that's the best in the Middle East and equal to the best in North America. This is largely due to the high level of support we have from around the world and in Israel itself."

The average daily cost per patient at Shaare Zedek is $220 U.S., approximately half the cost of American hospitals. However, reimbursement from sick benefits funds is only at the rate of $80 per day and, unlike North American hospitals, Israeli institutions are not reimbursed additionally for extra or special services, such as sophisticated tests or exploratory surgery.

Moreover, some new services such as neonatology (the care of the about-to-be-born and newborn) are not recognized at all by the funds and the hospital must assume their total cost.

Nevertheless, Shaare Zedek has increased the number of kidney dialysis patients by 35% in the last 2½ years. Forty-eight adults and 13 children are currently dialized at the hospital on a regular basis and an additional group are treated for continuous dialysis which they do themselves.

The hospital initiated a colon carcinoma screening service in cooperation with the Rotary Club of Jerusalem. The tests are based on the work of Dr. Phil Gold of Montreal and have unearthed many potentially dangerous situations. The free tests are given three times a week to any and all comers.

Shaare Zedek's maternity department is so advanced that it was used as the model for Tel Hashomer Hospital in Tel Aviv. Its perinatology service, for high risk pregnant women, is also considered among the best available anywhere, Dr. Rosenbluth added.

For the elderly, Shaare Zedek's department of continuous care (changed by Rosenbluth from chronic care) is so successful that the waiting list for residents keeps growing. Rosenbluth is especially proud that a number of the patients have been sufficiently rehabilitated that they were sent home. Plans are now being considered to expand the service from the current 53 beds.

The hospital has also recently established an Alzheimer's Disease treatment and study program for patients and their families, as well as hospice care for the dying.

A large portion of the funds for Shaare Zedek's research activities comes from Canadians. Among the major projects now under way are studies on nutritional deficiencies in children, children with allergies to milk, effects of minerals on heart conditions and thalacemia, an abnormal hemoglobin condition that's prevalent in the Middle East and among Italians in North America.

Rosenbluth, who was appointed to his position several months ago, is a former Torontonian and a graduate of the University of Toronto School of Medicine. He interned at Mount Sinai and Baycrest Hospitals.

Sam Blank, national president of the Canadian Shaare Zedek Hospital Foundation, hosts of the reception, welcomed the supporters and introduced the doctor. Rabbi David Monson, a lifetime executive member of the Foundation, reminded everyone that normal life goes on in Israel despite its constant state of war readiness and that the cost of a tank would "keep Shaare Zedek going for a week at least." He urged the audience to maintain its support for the hospital and for the State of Israel.

For information on the Shaare Zedek Medical Center call 781-3584.

Dr. Michael Rosenbluth, centre, director-general of the Shaare Zedek Medical Center, Jerusalem, talks with Sam Blank, left, national president, The Canadian Shaare Zedek Hospital Foundation, and Kurt Rothschild, chairman of the hospital's international board of governors.

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Organizations and People

Good enough for Queen Esther?

Beauty contest stirs controversy

By
FRANK RASKY

NEW YORK —
Curvy Canadian Jewish princesses who regard themselves as queenly enough to be crowned in the first International Jewish Beauty Pageant being held here next month are herewith advised to ask themselves two questions:

Question 1: Do you think you're as beautiful as the Bible's first Jewish beauty contest winner, Queen Esther?

Question 2: Are you ready to face the controversy raised by extremist critics who'll be branding you either an immodest Jewish hussy or a nitwit in a swimsuit?

These were a couple of the issues that cropped up during a CJN interview with Peter Cott, promoter of the pageant to discover Ms International Jewish Beauty, which will be staged Dec. 23 in the Grand Ballroom of Manhattan's World Trade Centre.

Cott, a publicist who has conducted public relations campaigns for such clients as the Boys Club of America, Givenchy Parfums and the American Shakespeare Festival, has sent out press releases about the pageant to Canada, Israel and countries throughout Europe.

As a result, he expects more than 1,000 contestants to participate, lured by the possibility of winning $10,000 in cash, plus, as the entry blanks promise, "trips, scholarships, prizes . . . and win Fame!"

Contestants must be at least 5-foot-4 tall, aged between 16 and 24, and prepared to compete in a 1-piece swimsuit and evening gowns.

And a panel of judges will determine which of the 10 finalists most "celebrates the finest attributes of Jewish womanhood — physical beauty, spiritual beauty and commitment to a life of service to humanity."

Canadians who wish to compete or sponsor a contestant are advised to communicate with Niva Productions, 61 Jane St., New York NY 10014; telephone 212-675-6713.

Esther, the first beauty contest winner, is shown being dubbed Queen by King Ahaseurus in 13th-century painting by Konrad Witz of Basle, Germany.

Cott told The CJN he is promoting the event on behalf of the pageant producer, David Kalai.

Evidently an impressario of many talents, Kalai is a former Israeli in his 40s, who was the founding publisher of the literary magazine, Image, produced the first American Bluegrass Festival to tour Israel, and is responsible for staging the forthcoming World Championship of Belly Dance.

Kalai is also an articulate champion of the Jewish body beautiful when it comes to answering critics of his pioneer International Jewish Beauty Pageant.

Cott acknowledges that the nastiest snipers have been feminists. "The women libbers have put us down for exploiting voyeurism and they claim any Jewish woman who enters our pageant must be a witless twit," he says.

"Our answer has been that the world's greatest spectator sport is not baseball or football. It's watching pretty girls, and that's an innocent sport that will never change."

Almost equally vehement have been Orthodox rabbis. They have condemned the pageant for "degrading the traditional modesty of Jewesses by exposing them in bikinis."

Cott has done considerable research in the Old Testament to help Kalai retaliate against such "prudery."

Their most effective rebuttal has been the statement that Esther was the first beauty queen.

According to the Book of Esther, her real name was Hadassah, and she was "one of the four most beautiful women in the world."

Orphaned as a child and adopted by her cousin Mordecai, she was "among the beautiful virgins chosen to be presented to King Ahasuerus."

The Bible says she was like the myrtle (known in Hebrew as hadassah), neither too short nor too tall, and the king was so struck by her beauty that he had her crowned his new queen.

Cott points out that the saga of Queen Esther, the first Jewish beauty contest winner, has been well ballyhooed over the centuries. The subject has been dramatized by the French playwright Racine, turned into an opera by composers ranging from Handel to Darius Milhaud, painted by countless artists, hymned in countless folksongs, and performed in countless amateur Purim pageants in synagogues around the world.

"What's good enough for the Bible," says Cott, "is good enough for me."

Of one thing you can be sure, adds the publicist virtuously.

"You won't find Ms. International Jewish Beauty posing in the nude like Vanessa Williams, Miss America, did for Penthouse Magazine," he said. "You can count on our beauty queen being too nice a Jewish girl to ever consider doing that."

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"Only truth can prevent another tragedy"

Determination drives author of survival story

By
RON CSILLAG

TORONTO —
Benjamin Balshone is determined.

Determination, in fact, was and is still, a major driving force in his life.

It was determination that propelled him to persuade his Hungarian wife Marianne to finally open up, after years of silence on her and her relatives' part, and recount their stories of how they escaped Hitler's Nazi inferno, unleashed against Hungary in the dying days of World War II.

The result is a book, a factual account in oral history form, appropriately entitled Determined!

And Balshone is determined too to pass the knowledge of the Holocaust along to the next generation "because only truth can prevent another tragedy" and he readily promotes his book as a teaching aid for instructors of the Holocaust.

Balshone, a 67-year-old American, currently the head of a large drug company in Columbus, Ohio, is on a promotional tour for Determined! and recently stopped at Toronto's Shaarei Shomayim Synagogue to urge some 200 people to keep teaching the Holocaust, "because for you survivors, it's nihla. Time is working against you. You have 10 or 15 years at the most to get every 14-year-old to relate."

Balshone's book grew out of his wife Marianne's and her relatives' harrowing experiences during the war, as set against the background of the Hungarian-Jewish experience.

At first, Balshone said, he "couldn't believe" what Marianne went through. The former Marianne Lowy Reiss was a descendant of the Zuckers, a well-to-do middle class family from Budapest that included Hollywood producer Adolph Zukor.

Marianne carried two sets of identification papers. The genuine set would have had her sent to a camp and certain death. A second, forged set would have had her arrested and probably shot. She took her chances.

What she went through closely mirrored the experience of Hungary's 650,000 Jews, 70% of whom would be annihilated in just one year.

Marianne, of course, survived, as did both her parents, but the inside cover of Determined! shows her entire family tree. Most of her relatives have small swastikas next to their names, denoting death at the hands of the Nazis.

Hungarian Jews, Balshone recounted, managed to elude the Nazi scourge until almost the end of the war. Then, on March 19, "all hell broke loose" when Adolph Eichmann invaded Budapest. Only three weeks later, half of the city's Jews had been deported, mainly to Auschwitz.

It was the Hungarian experience, Balshone said, that best illustrated Nazi brutality, because by March, 1944, it was clear even to the German hierarchy that the war was lost.

Hungary was invaded for its Jews simply because there were still Jews to be killed.

But Balshone maintained that "it doesn't matter if Determined! is about Hungary or Holland. What matters is that every child relates to it and can learn from it."

He said many schools want to teach the Holocaust but "they don't know how." Balshone called upon educators to learn how to teach the subject, still a relatively new field, by drawing upon teaching aids such as tapes made by survivors or by actually bringing survivors into the classroom.

He recalled the experience of a friend who had brought a film of one of the camps into a class. After seeing it, one teenager commented that "those Hollywood guys sure did a good job."

But Balshone said teachers should not be discouraged by such attitudes because it is precisely these attitudes that require the subject be taught.

"Learning is not genetic," Balshone said. "There is a crying need for education, because each generation must learn tolerance."

Youngman heads list at fund raising show

By
MIRIAM CHINSKY

TORONTO —
Toronto's sesquicentennial will be marked with a festive dinner and variety show at Beth Sholom Synagogue, Wednesday, Nov. 28.

Sponsor is the Toronto chapter of Kupat Holim. The organization, an arm of Israel's premier medical service, is cooperating with the Israel Histadrut campaign to raise funds for the construction of a neonatal-infant intensive care unit at Soroka Medical Centre, a teaching affiliate of Ben Gurion University in Beersheba.

The show, Memories of the Yiddish Theatre, features comedian Henny Youngman, song stylist Shoshana Ron, Yiddish actor Joseph Buloff, and talented Yiddish artists of today, Seymour Rexite and Miriam Kressyn. These entertainers will recall a colorful and compelling facet of Toronto's early days with a unique trip into yesteryear.

Those who can remember Yiddish theatre here with all its drama, humor and pathos, will revel in nostalgia. Others, who have only heard about it from parents or grandparents, will be able to experience something of the performances which offered immigrant families temporary escape from sweatshops, peddlers' carts and crowded flats, as they poured into such magical places as the Lyric Theatre, later renamed the National, and the Standard, to dream a little.

At a dinner preceding the show, Betty Lefkovitz will present Toronto Mayor Art Eggleton with an original painting of the Toronto skyline done by her late husband, Jerry. The mayor will also receive a bound souvenir book outlining the history of the city's Jewish population. Both are to be placed in the civic archives. Lefkovitz' painting is reproduced on the cover of the book.

Eggleton to attend dinner

Other officials expected to attend are MP Barbara McDougall, minister of state (finance); Ontario attorney-general Roy McMurtry and Gideon Saguy, Israel's consul-general to Toronto.

Lefkovitz, a staunch member of the Labor Zionist Alliance, Branch 702, died in May this year, and his widow has donated his Toronto Skyline as a contribution to the Histadrut campaign.

Proprietor of a knitting mill on Spadina Ave., Lefkovitz, a survivor born 1913 near Lodz in Poland, came to Canada following World War II. He only started painting five years ago, when he saw people his age at a recreation club in Florida happily using brushes and oils.

Essentially self-taught (he bought numerous art books), he produced perhaps a hundred paintings, going avidly from period to period, doing everything from Canadian landscapes and Indian-Inuit patterns, to reproductions of European masters.

Copying fine works, he frequently innovated with a personal sense of color and composition. He also created paintings which included such diverse subjects as three clowns in an oversized teacup, the interior of a shtetl cobbler's home, and the grim personal memory of an Auschwitz oven with corpses and clothing in separate piles.

He had a talent for woodcarving, and made all the frames for his pictures.

For tickets and information regarding the Dinner and/or Variety Show, phone 630-94444.

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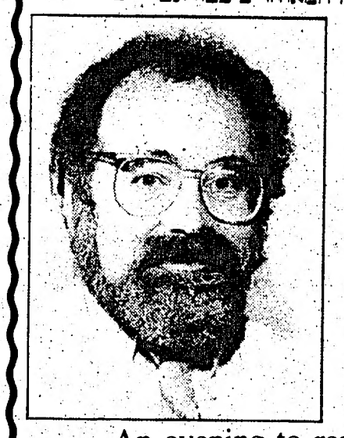

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Jewish community well represented

New book lists Toronto's movers and shakers

By
RON CSILLAG

TORONTO —

The names are luminous indeed and pure Toronto: Bassett, Eaton, Thomson, Black, Ballard . . . the list goes on for 640 pages. Some 4,000 of Toronto's top movers and shakers provide personal information, their professional backgrounds and what they like, as well as dislike, about the Queen City.

The result is the richest compendium thus far of who's who and what's what in Toronto.

Appropriately enough, the thick, blue leather bound book is entitled Who's Who in Toronto: A Celebration of This City, in which thousands of comments, anecdotes, biographies and professions of love for this city are contained alongside 500 or so illustrations, all in time for Toronto's 150th anniversary.

The who's who was launched at a gala here recently, attended by about 150 of those listed and various other Toronto paparazzi. What's a bit different about this directory is that all proceeds from its sales will go to a new charity, Community Homes for the Mentally Handicapped, and the whole thing was put together by a team of over 50 volunteers covering a 1-year period.

The book was the brainchild of the CHMH and already, it has fielded some 3,000 requests for copies, which sell in stores for $59.

Entrants are divided into eight categories: Business, the arts, culture and entertainment, community, sports, academia, media and government and professionals.

Toronto's Jewish community is well represented, with entries from the CBC's Barbara Frum, North York Mayor Mel Lastman, comedian Frank Shuster, Lawyer Eddie Greenspan and entrepreneur "Honest" Ed Mirvish, to name a few.

Also listed is Canadian Jewish News editor Maurice Lucow (incorrectly spelled Lacow), who lists as his biggest dislike "filling out questionnaires" but who admits his fondness for Toronto.

So do almost all the others. One senior vice-president at the Campeau Corporation writes, "Toronto is misunderstood but always appreciated by non-residents, and understood but not fully appreciated by residents."

There are also some barbs. "I'm waiting for the CN Tower to fall over," writes broadcaster Stephen Bender, "so we can take an elevator to Buffalo." Adds Joyce Stephenson, a moving consultant, "No Domed Stadium. Take an umbrella."

To order a copy write: CHMH, 22 Rainsford Rd., Toronto M4L 3N4 and enclose your check.

Abella lecture begins series

TORONTO —

The first of a series of lecture get togethers by the Associated Hebrew Schools Alumni Association will be held on Tuesday, Nov. 27, 8 p.m. in the Neptune auditorium, 3630 Bathurst St.

Alumni co-chairmen Dr. Michael Ostro and Chaim Shainhouse announce that "our own professor Irving Abella, class 54, co-author of the best seller and award winner None Is Too Many, will give the first lecture."

In addition to the opportunity to hear a lecture by a top personality, the co-chairmen say "an exciting program is planned to bring together Associated alumni from the Simcoe Street (1907-1920s), Brunswick Talmud Torah (1920s - 1950s), and Bathurst Street (1950s - 1970s) schools. We are hoping to have a packed auditorium full of warm hellos, beaming faces, clasping hands and searching glances, excited talk and renewed acquaintances — that's what our lecture/get-together is all about."

Associated Students Council president, 14-year-old Judy Hagshi reports that a telephone committee consisting of junior high grade 9 students is giving a helping hand. The students (who will be alumni on their graduation June, 1985) are calling over 2,000 alumni to attend the lecture/get-together on the 27th.

For further information call Monty Mazin 789-7471 ext. 32.

Young troupe coming

TORONTO —

The Up With People Show, with a cast of 130 young men and women students from 17 countries, takes place at Massey Hall, Nov. 23 at 8 p.m. It is sponsored by The Toronto Star, Consumer's Gas and CHFI-FM.

The cast will also give mini-shows in some schools and hospitals in Toronto.

Each year the students travel 35,000 miles, living with host families and experiencing different lifestyles, and often learning new languages. A total of 8,000 students from 57 countries have taken part in Up With People since 1968.

Recent world tours have taken casts to St. Peter's Square in Rome, Poland, Belfast, Venezuela, the bullrings of Spain and the Peking Conservatory of Music in China.

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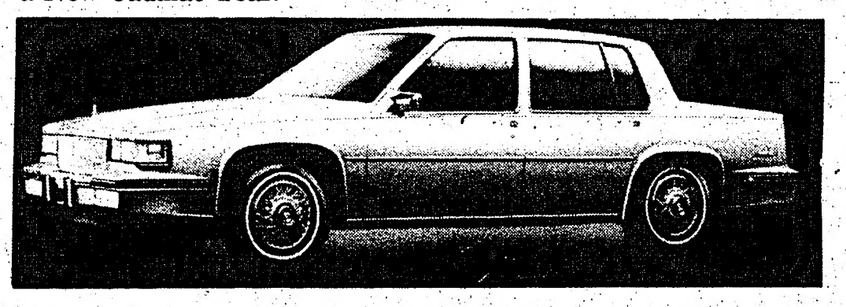

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"How free are we?"

Unity of humanity seen as answer to future

By
VIVIEN SHARON

TORONTO —

The future of mankind can only be assured if we unite humanity over our differences, Claus van Banning, an active Christian Resistance fighter during World War II, told an audience at the Bernard Betel Centre for Creative Living recently.

As one of many prominent guest speakers during Toronto Holocaust Education Week 1984, van Banning, a retired Dutch vice-consul for social and cultural affairs, said man has made no progress regarding atrocities than was the case 40 years ago.

"Are we living in a time of lasting peace or is this just a period of prolonged armistice?" asked van Banning of his audience, most of whom were survivors and children of survivors.

After the occupation of the Netherlands, van Banning organized a resistance group, was arrested by the Gestapo and this resulted in 3½ years in concentration camps. He was liberated from Dachau sick and emaciated.

"We were always so sure that Nazi terror would never reach the placid Netherlands . . . just as we are convinced today that this could never happen here in Canada," stated van Banning, co-founder of the Netherlands Ex-Political Prisoners Organization.

"We never heeded the warning before World War II. Not even back in 1935 when a local newspaper printed the edict that no cows or bulls bought by Jews were allowed to be breeded. The signs were there," he said.

He said the Resistance in the Netherlands was a small, inexperienced group of men and women who didn't want any invading oppressor overtaking their fatherland. They helped the oppressed by falsifying identity cards and food coupons, helped them to escape or performed acts of espionage.

There were different categories of concentration camps which ranged from bad to worse, he said. The first period was between 1933 and 1938, a time of individual terror, hard labor, beating and denial of food.

The second period was characterized by public hangings and injections.

The third, was a time of medical experimentation with such diseases as tuberculosis, typhoid and malaria.

The fourth and final stage was categorized by death marches and extermination.

"How could these hundreds of thousands of people be controlled en masse?" van Banning asked. "Through intimidation, cooperation and fear," he replied.

In Dachau, van Banning saw inmates' heads shaved before they were led to the gas chambers. Their hair would be used as lining in slippers. Or, he witnessed a new arrival collapse in the parade ground. As a punishment, the newcomer would be set on fire "for amusement."

"Camp staff were riddled with corruption. Their power was awesome."

Van Banning pointed out that psychological studies after the war indicated that only 5% to 10% of the Nazi officers were psychopaths or sadists. "The rest were normal people who revelled in the power they were given."

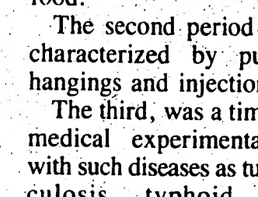
Those who survived envisaged a better and safer world for their children, he said. They were advised to look forward and forget the past, otherwise they would be diagnosed as sufferers of the "camp syndrome."

"What is democracy?" van Banning wondered. "In Etobicoke, it means four cats are permitted per household, in North York, six, and in Toronto, as many as one wants.

"We are now in the computer age. Our social security numbers contain data about each one of us in a centralized computer bank. Census takers invade our privacy by asking us personal questions about our religion, age, number of children, mortgage and rental information. Our bankers know everything via credit cards, OHIP about our health.

"How free are we when we can be stopped at anytime for a breathalizer test, ticketed by the police or have our bags checked at the airport. Imagine your friendly neighbor transform into a vicious authority figure when he is in uniform," he said.

"We can turn back the clock but our personal freedom is fast diminishing . . . even in Canada," van Banning declared.



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Reena Foundation dinner

Drea honored for dedication to handicapped

By
SOL CHROM

TORONTO —

More than 800 friends of the Reena Foundation joined at dinner last week to honor Frank Drea, Ontario's minister of community and social services. The event was held at the Inn on the Park.

Drea, who has also held the portfolios of correctional services and consumer and commercial relations, was described in the dinner program as a great humanitarian and as "a man dedicated to assuring that the sustained development of social policy in Ontario remains second to none."

Speakers cited Drea's "persistence and dedication to the developmentally handicapped," and credited his efforts for allowing Reena to increase its programs tenfold since its inception 10 years ago.

Master of ceremonies for the evening was former Metro Toronto chairman and Toronto Sun publisher Paul Godfrey, who assured the audience that he had told all the speakers to be brief.

Other head table guests included Rabbi Joseph Kelman, Wilson Heights MPP David Rotenberg, Ontario attorney-general Roy McMurtry, Ontario education minister Bette Stephenson, Irving and Sylvia Ungerman, and Reena Foundation president Eleanor London.

Messages of regret were received from Israeli consul-general Gideon Saguy, Ontario treasurer Larry Grossman, federal Indian affairs minister David Crombie, and Toronto mayor Arthur Eggleton.

Several guests took turns praising Drea, including Bette Stephenson, who described him as having a tough exterior but an inside that was "entirely marshmallow."

After a special humanitarian award to North York Alderman Irving Chapley, Drea was introduced by Attorney-General McMurtry, who described him as "a special friend of thousands of people who have never met him."

McMurtry expressed his personal admiration for the work of the Reena Foundation, which he said was essential to the maintenance of a truly compassionate society.

"Drea is a rough and tumble kind of guy who fights long and hard for the underdog," McMurtry said. "He's not concerned with appearances, but with justice . . . He is not a minister like other ministers."

In his address, Drea said he had actually done very little compared to others who have helped both the Reena Foundation and the developmentally handicapped.

"Paul Godfrey, more than anyone else, is responsible for the fact that today, the handicapped have the opportunity to live anywhere in the community," Drea said. "A lot of things about that herculean struggle have never been made public."

He said it was easy to be the minister responsible for community and social services when treasurers like Frank Miller and Larry Grossman, despite the worst economic circumstances in half a century, have never cut a program. He also praised the attorney-general for defending him in both the Legislature and the courts.

Drea singled out MPP David Rotenberg for personal courage in the face of loss of votes when Rotenberg opened a group home in his riding despite local opposition.

"He took the abuse and did it anyway because it was the right thing," Drea said. "It's easy for the minister to take credit when the local member is foursquare. (Rotenberg) is a solid member who doesn't get much attention . . . It's easy to be responsible for the programs when you have this kind of support."

He praised the Reena Foundation for its work on behalf of the handicapped.

"The things we are doing together are being done because there are so many of us interested in ensuring that everyone has the opportunity to develop and learn and participate — even when progress can only be measured in millimetres."

Drea noted that this is the first fiscal year in which the provincial government is spending more on care for the handicapped outside institutions than on care for those inside. He said this was leading to a fuller life for the developmentally handicapped, and helping them to lead productive lives as worthwhile members of society.

"It's difficult, emotional, and frustrating work sometimes, but it has to be kept up. There have to be new programs, the world is changing, we have to keep pace . . . I have every reason to be optimistic about the future."

Drea said there was a price to be paid if the community was to be made better.

"Sometimes the price is controversial. Sometimes the price is upsetting. But we wouldn't be true to ourselves if we weren't willing to pay that price."

The dinner raised almost $100,000 for the Reena Foundation. Part of the proceds will go towards the Frank Drea Lounge at the Irving Ungerman Sports Complex at Camp Reena.

The handicapped were the beneficiaries as the Friends of the Reena Foundation raised almost $100,000 while honoring Ontario's minister of comuunity and social services, Frank Drea. Seen here from left, are Syrma Kochberg, dinner chairwoman, Drea, Irv Ungerman and Eleanor London, president of the Foundation.

Legal action considered

Kahane decision attacked

By
JEFF ROSEN

TORONTO —

For the second time this year, Meir Kahane, founder of the Jewish Defence League and Israeli parliamentarian, has been denied a visitor's visa to address his followers in Toronto.

Meir Halevi, national director of the JDL, said he was informed of the government's decision last week by the immigration department.

"I'm sick and tired of double standards. I'd like to see a little consistency," Halevi said, explaining that if the government refuses to let Kahane in, it should also bar PLO representatives and Ulster Protestant leader Ian Paisley — the latter recently visited Canada.

Halevi said he will be talking with the JDL's lawyers to see if legal action can be taken against the government's decision.

Joe Laurans, media relations officer in the department of immigration, said Kahane's application was turned down because Kahane is felt to be a threat to Canada's security. Asked why Paisley was allowed into Canada, he said that Paisley does not have any prior convictions.

Kahane was scheduled to visit Toronto this week to address a JDL meeting and participate in a debate at York University.

Despite media reports stating that the Jewish Students' Federation of York University was co-sponsoring the visit, the board of directors of the JSF announced in a press release that "after careful deliberation (it) is not inviting Meir Kahane to speak."

Kahane was turned back at the border last May after former Immigration Minister John Roberts denied the outspoken rabbi a visitor's permit, citing his criminal record and links to anti-Arab terrorism and violence.

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Just For You

Misconceptions about fabric dispelled

Silk seen as sleek, sensuous and sexy by designer

By
FRANK RASKY

TORONTO —

One of the reasons Rhondi Palangio has a passion for silk is that it has all the right sibilant Ss going for it.

"It's sleek, sensuous and sexy," she says, "and it caresses your skin the way a woman ought to be caressed."

But one of the reasons she sometimes has trouble selling it at her Silk Unlimited Salon at 590 Markham St. (532-5107) is that women harbor the silliest myths about the superb stuff.

"They have this misconception that it's a fragile and impractical sort of fabric," she says, snorting: "What moonshine that is! Silk is our oldest fabric. Women have been hand washing and pressing it for 5,000 years.

"And I'm darned sure women in China didn't rely on cleaning-and-pressing neighborhood stores that long ago!"

Happily, her clientele — 60% of them Jewish — keeps growing at her soft, rosy-pink-colored salon. It's currently celebrating its second anniversary in a fall-winter season where silk, she says, has become a great fashion vogue.

In a feminine ambience of antique furniture that makes her salon resemble a Victorian boudoir, she and her co-designer, Grace Rigato, are ready to customize you from head to toe in lacy silk, predominantly imported from Italy's silk centre of Como.

Custom-made silk hats range in price from $125 to $400. Silk socks — really a novelty — go for $25. As for filmy underthings, silk panties sell for $35 to $50.

The most inexpensive silk dress is $350. The costliest? It was a $2,200 extravaganza she custom-designed for a Jewish Toronto woman who was flying to England to be presented to Queen Elizabeth.

Bridal gowns sell for $1,400 to over $2,000.

And she has also introduced recently custom-designed men's silk shirts from $150 to $190.

Rhondi Palangio, right, owner of Silk Unlimited, models a $250 black silk jackard blouse with a wrapped neckline. Her cousin, professional high-fashion model Donna De Marco, wears an $875 Italian black-on-black silk dress, with raglan neck and accent on hipline.

Palangio, who is a black-haired, blue-eyed, strikingly attractive former model in her 30s, confesses: "I've had a love affair going with silk since I was 11."

Born in North Bay, the daughter of Canadian hockey star Pete Palangio, she borrowed $5,000 from her bemused father and at 19 opened north Ontario's Carnaby street-style boutique called Guys and Dolls, featuring some of her unisex designs.

She left it to become a high-fashion model in Toronto and New York for Creeds' and Saks Fifth Avenue. At 21, during a flight to Montreal, she met and married a charming Italian who ran a gambling casino in the Bahamas.

She ultimately left him to open a silk boutique in Miami and then Toronto.

Her key advice to customers: "Don't add a lot of frou-frou to a silken gown. Silk doesn't need it because silk speaks for itself."

And here are her guidelines for washing and pressing silk garments at home:

- Wash in tepid water with mild soap such as a brand for woollens.
- Let the garment soak and rub any stains very gently. Hard rubbing, when wet, can damage the fabric.
- Rinse the garment very well. Use a teaspoon of white vinegar in the rinse to keep colors bright and true.
- Gently wring excess water from the silk. Roll garment in a towel to reduce the amount of water.

Lay the garment on a towel to dry, making sure all edges (hem and sleeves) are even.

- When damp, roll the garment and place it in a plastic bag in the refrigerator for half an hour before pressing.
- Press evenly with medium heat on the wrong side of the garment.

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Just For You

"Trendy apparel too short-lived"

Lady Ames caters to women seeking classic clothes

By
FRANK RASKY

TORONTO —

Pat McCutcheon, now celebrating her fourth anniversary as owner of Lady Ames, likes joking that perhaps she ought to change her name to Pat McCohen.

That's because well over 30% of the customers are Jewish at her women's wear shop at 8108 Yonge St., just south of Highway 7, in the Keffer Plaza in Thornhill — and her Jewish clientele keeps growing nicely.

One reason for her popularity is that Lady Ames is justly named, for whether you call her McCutcheon or McCohen, Pat is a true lady-like lady.

The mother of seven children, she's an attractive, brown-eyed, honey blonde of 45, who is a former fashion model and the wife of Roy McCutcheon, the president of Seneca College.

She worked as a salesclerk for Lady Ames when it opened in Aurora, Ont., in 1976 and decided to buy it in 1980.

It's now a homey, rustic shop, decorated with pine wood, that caters to women seeking classic clothes for country and city living.

"I try to stock something for everybody," she says. "Not trendy apparel — that's too short-lived — but traditional wear of high quality."

Her prices also suit a variety of purses: evening dresses from $150 to $700; suits from $250 to $550; slacks $100 to $180; blouses $60 to $150; sweaters $60 to $550.

Rewarding work

She likes featuring Canadian designers. Among them are knitwear by Toronto designer Donna Stevens and Canada's Marni Knits, and leisurewear by Toronto's Mary Rose.

She says she and her youngest daughter, Laurie, 17, who works at Lady Ames after school hours, both enjoy it.

"What do I like best about the business?" she asks rhetorically. "Working on the floor, meeting the people, making them feel good about themselves — it's wonderfully rewarding work for any lady."

Pat McCutcheon of Lady Ames is displaying a $118 brown wool flannel blouse with a striped $70 skirt. She's wearing a $450 handmade cotton sweater.

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Just For You

Gift-giving advice

Women should let partners do their own shopping

Fashion authority SAUL KORMAN reports regularly to The CJN on current fashion trends. Korman is president of Korry's Clothiers To Gentlemen, in Toronto.

* * *

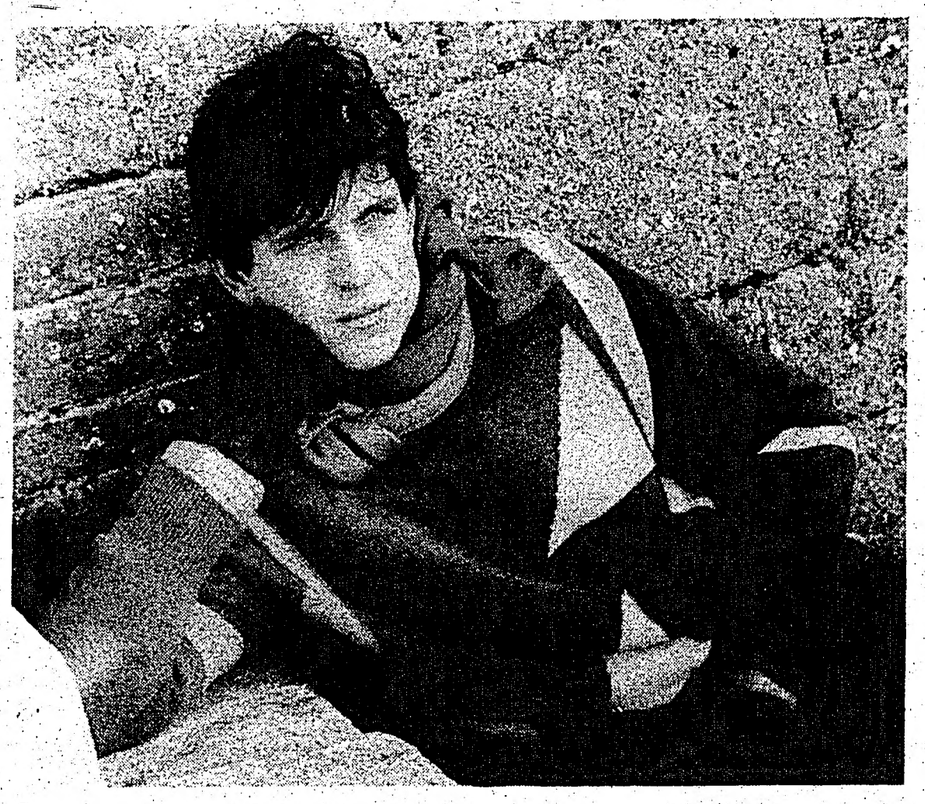
Every year, around this time, the exact same thing happens. I find myself surrounded by anxious shoppers eager for a little gift-giving advice. For some reason, it seems most have been caught unawares by a holiday that's been going on for such a long time.

Funnily enough, the majority of last-minute enquiries tend to come from the last people you'd expect — women.

Usually, women as a whole are so together. Good shopping habits have been more deeply ingrained in their cultural experience than in men's. Women generally know what they want, where they can find it, and what price they're prepared to pay for it.

But when it comes to menswear, most grudgingly admit defeat. Although a woman often thinks she knows better than her man how he should look and dress, ultimately she will only be making an assessment based on second-hand information. Sizes and styles can be quite confusing when you're not used to them, and the subtle semaphore of different designs and traditions might be lost altogether.

It will hardly seem surprising, then, for me to say that when approached by a woman shopping for a man's present, I invariably recommend she give him a gift certificate. These come in all values, often with a discount attached for the purchaser. They are simple to select, easy to wrap and, for my money and yours, represent the greatest piece of shopper satisfaction you can buy.



Scarves, sweaters and gloves have proven the most successful presents over the years.

Husbands, sons and lovers can then purchase the sweaters, jackets and suits they really want, instead of having to exchange for them or make do with what they've been given.

There are some women, though, to whom this smart advice doesn't appeal. They want to give substance, not shadow. They like wrapping up a tangible, seeing someone's surprise upon its receipt. To these women I say: if it must be so, then so be it — but for heaven's sake, find yourself a reliable retailer.

This will preferably be the one your husband (son, lover, etc.) patronizes. He should therefore be intimate with the details of your man's shape and style preference, and also with his wardrobe's limitations and general lifestyle.

One mistake many women make when shopping for a man is to assume that theirs is the better taste. In this fallacy, they are often assisted by their men, who are either too scared or too lazy to make any real effort in shaping a personal style.

Times are changing, but in this respect they are changing a little too slowly. A generous woman should rather help her man to help himself — by giving freely of advice, bolstering up his confidence, and then letting him go out shopping on his own, without a "mother" to hold his hand.

Regardless of who's doing the shopping, sometimes I'm asked to recommend what they should buy. This tends to be a rather tricky proposition, especially when I am unacquainted with the person for whom the gift is destined.

In such a situation, given the right kind of information, it is possible for me to make a fairly educated guess.

For example, if the man is considered to be a relaxed individual, someone who enjoys pottering around the house in his spare time, I'd probably suggest a cashmere cardigan or a comfortable pair of wide-legged pants.

If he's more up-to-the-minute, a real trend-setter, then I might recommend exactly the same thing ... but for an entirely different reason.

Then, of course, there are the "standard" gifts of accessories: suspenders, socks, belts, etc. These often prove the safest bet when shopping within a limited price range. One note of advice, however: do try to be a bit inventive when selecting them.

If you're looking for a belt, check out the latest European assortments which feature stamped leather reproductions of exotic (and sometimes extinct) animal hides. As well, braces, socks, sweaters and scarves can all be enlivened by some small, discreet patterning.

Underwear is, let's face it, boring but necessary — don't let yourself go to extremes trying to prove that it isn't.

Gloves are always welcome (it's hard to go wrong with them); so too is jewelry — if it has been carefully selected.

When buying men's jewelry, the best precaution I can give you is to "keep it simple." A watch, for instance, should tell the time, not a tune; and preferably do it by a big and little hand. Tie clasps (yes, they're coming back into style), collar bars and rings should be kept as plain as possible and, if possible, should be in gold.

In terms of men's jewelry, I think women err the most in selecting cufflinks. Visual discretion, you must admit, is not a major part of the opposite sex's makeup — you need only look at the jewelry they themselves wear. It is a rare woman indeed who understands masculine tastes well enough to choose cufflinks that are neither adorned with gems nor shaped into clever gordion knots.

In the final analysis, then, it's not always best to assume that you're right, even if you are a woman. When purchasing a man's gift, try figuratively to walk in his shoes for a while; consult with his clothier, or even consult with the man himself. It makes for a better-appreciated present and a far healthier approach to the human relationship.

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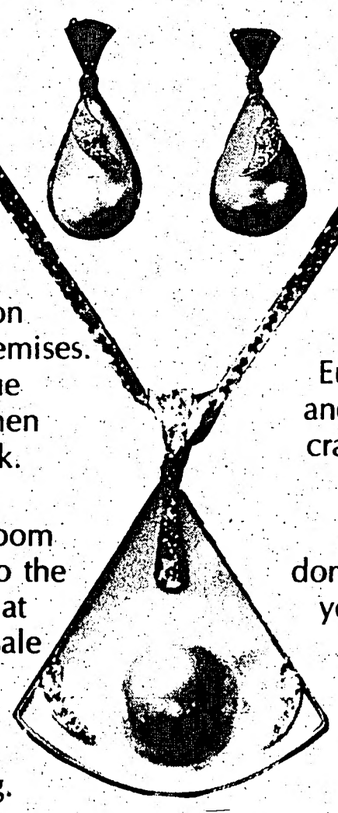

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Just For You

Seating can be real problem when arranging a wedding

By
EVELYN HOFFMAN
MYRA FELDMAN

Q. This is the second wedding we are making and we still remember how difficult it was when it came to the seating arrangements. Any suggestions for making it easier?

A. It is not the seat that does honor to the person, but the person who does honor to the seat.

Keeping this in mind, remember that not all your guests can sit at the head table or near it. Usually family members are given preference and are seated closer to the head table.

However, the location is not any more important than the compatability of the people you sit together.

When your reply cards come in, make tentative tables by clipping together the names of those you feel will enjoy each other's company. Very few guests concern themselves where they are sitting, but rather with whom they are sitting.

Q. What is the significance of the custom of covering the bride with a veil? And why have I seen, at some Orthodox weddings, the bride with a very heavy covering on top of the veil?

A. The bridal veil originated with our matriarch Rebekah. She covered her face with a veil when she approached her bridegroom Isaac.

From that day on, the veil has been the universal symbol of bridal modesty.

An old and beautiful custom is the ceremony of veiling the bride by the groom (called badeken, which means to cover.)

The original translation was not veil, as we know it, but kerchief (a heavier covering). In some Orthodox circles, they still carry on the custom of covering the bride's face with a heavier lace, as they do not believe that the thin veil is modest enough.

Q. I am a single parent. My wife passed away a few years ago, and I am now making a wedding for my daughter. I am being bombarded by well-meaning relatives and friends giving us advice. What should I do?

A. We know how it is. You are damned if you do and you are damned it you don't.

Hire a professional bridal consultant.

You will avoid unnecessary headaches and hard feelings among your well-meaning relatives and friends.

* * *

Q. What do you do to show your appreciation to your attendants? We have three bridesmaids, three ushers, a maid-of honor, and a best man.

A. The bride and groom usually give gifts to their attendants as souvenirs of the occasion.

You should give identical gifts to the maid-of-honor and all the bridesmaids, as you should to the best man and the ushers.

Most often, a gift given to the ladies is either a small piece of jewelry (earrings, charm bracelet or jewelcase).

For the men, we suggest cuff links, jewelry case, desk set, wallet or a book.

A rehearsal party also shows appreciation. It is usually given right after the rehearsal by the parents of either the bride or groom, or a close relative or friend.

This party is for the attendants, their husbands, wives, and fiancées. Parents of the flower girls and ring bearers are included as well.

Of course, it goes without saying, that the bride and groom's parents and siblings should be included.

Experts predict nostalgic plunge

PARIS —

A nostalgia plunge back to the 1960s, with miniskirts and shorts returning in vogue is forecast here by experts staging the ready-to-wear shows for spring styles.

Bare midriffs and navels will be a feature in most ensembles.

And some designers showed beachwear emphasizing the 1-piece tank suits slashed to above the hip bones, or micro-mini bikinis.

In contradiction to that trend is Karl Lagerfield, showing under his own name and also for Chanel, who goes to both extremes in hem lengths.

"Short is shorter and long is longer," he said, as his models displayed ankle-brushing skirts and thigh-scaling minis.

Another exception is Yves Saint Laurent, always a rebel. He is going for longer skirts and is ignoring the mini, though 50% of his summer collection consists of trousers, either in baggy jump suits or boiler suits.

The androgynous look is being perpetuated by Jean Charles de Castelbajac. He is pushing home the unisex message by using boy and girl mannikins who share a double poncho with "his and hers" necklines.

Virtually all the designers continue to overlook plump and oversize women who are not sylphlike.

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Designer offers advice

Choosing right sweater makes sense

By FRANK RASKY

TORONTO —

Women preparing to dress up both warmly and smartly for the ski and skating season ahead might be well advised to consider these sweater tips from Elena:

- The latest trend is to wear a pure wool sweater trimmed with suede or fur and featuring padded shoulders. Sweaters generally will be fuller and fluffier.
- If you're short-necked, select a sweater with a V neckline to heighten the illusion of a long neck. If you're endowed with a natural swanlike neck, try a turtleneck sweater with the proper colors that will most enhance the beauty of your graceful neck.

Those are just a couple of the guidelines that Elena is currently offering to her clients who are, as she phrases it, "99.9% Jewish."

Her company, which specializes in custom-designing sweaters in the homes of her clients, is called simply Elena. Her full name is Elena Novak, and she says proudly, "I'm 100% Jewish."

She's a long-necked, raven-haired beauty in her 20s, born in Kiev, Russia, with a psychology degree from York University and experience as a high-fashion model.

She began her customized knitwear business two years ago in South Carolina, establishing a clientele from people who would approach her in restaurants and on the street, asking about her attractive handmade sweaters.

For the past year, she has been operating out of her apartment in the Bathurst-Finch area (telephone number 636-9154).

She hires three part-time freelancers to help her do the knitting and weaving; and she uses her mother, who owns the European Food Boutique on Avenue Rd., to do hand embroidery and help fill orders for New York, South Carolina and Toronto customers.

Her local clients get personalized service; she is able to look over their home wardrobe and counsel them about colors and sweater fabrics best suited to their needs.

Her prices range from $160 up, with 100% French angora sweaters priced from $350 to $400. Her costliest customized job so far was a wool coat trimmed with mink that cost $850. Her mohair and suede-trimmed sweaters incorporating applique work, sell for $350.

She calls herself a workaholic who knits from 8 a.m. until 1 a.m.

"The only time I don't knit," says Elena, who's preparing for her marriage to Mark Mendelson, 27, the first Jewish detective to be hired for Metro's ethnic police squad, "is when I'm sleeping, eating or kissing my fiance."

Elena Novak models one of her mohair and suede-trimmed sweaters that sells for $350.

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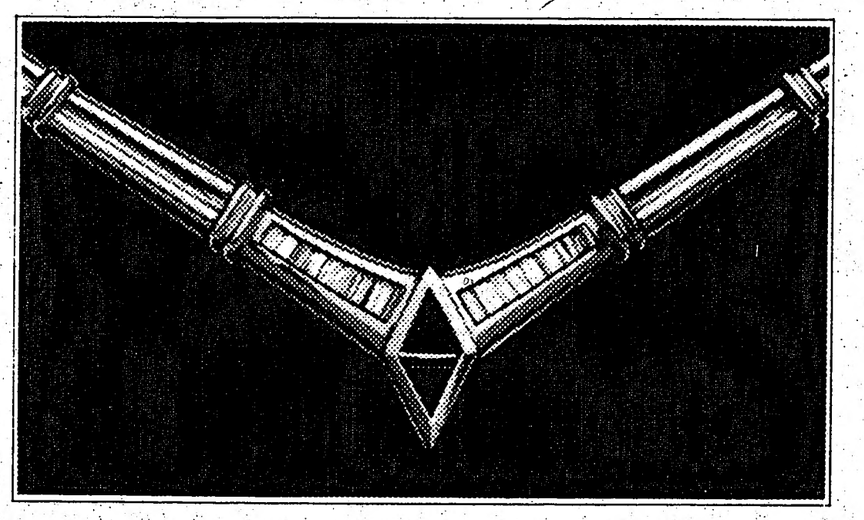
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Dining Out Supplement
December 6th issue.

Jeweler loses piece of heart with each sale

By CAROLYN BLACKMAN

TORONTO —

When Israeli jeweler Yehuda Rosianu sells a piece of jewelry, he also sells a little piece of his heart.

Rosianu, who opened his showroom, Noble Jewellery, at 638A Sheppard Ave. W., recently with a wine and cheese party for 175 people, told The CJN that he loves every piece of jewelry he sells.

"I have to be 1,000% sure that I love something, or I don't sell it," said Rosianu, who designs all his own pieces.

Working with diamonds, precious stones and gold, Rosianu said that he makes only one piece for each design.

Pointing to baroque pearl earrings shaped like a swan with diamond eyes, he said that the woman who buys them "will not see another pair like them."

In Canada just five months, Rosianu, 39, said that he "worked like crazy" to open his business.

He now has eight people working for him in the showroom, finishing each piece of jewelry individually.

Rosianu had a jewelry factory in Israel, but made the big decision to move to Canada with his wife and three sons "because I just couldn't survive there economically."

He designs much of his jewelry around the natural shape of the stone.

He pointed to a mother-of-pearl brooch, with a bubble in the middle of the stone. "I didn't want to alter the shape, so I trimmed the stone in gold and designed a brooch," Rosianu said. What resulted was an original brooch anyone would be proud to wear.

Even Rosianu's gold necklaces and bracelets are original works of art. He knows just where to place that extra gold ball to make each piece seem a little different.

Rosianu demonstrated how a chain of white gold and a chain of yellow gold linked together can give the effect of diamonds sparkling through the chain.

"I never stop thinking, sketching and designing," he said.

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Fashion shows planned

TORONTO —

Twice daily fashion shows staged by Canadian style producer Peter Laurence will be featured at this year's 10th One Of A Kind Canadian Craft Shows and Sale opening for a 10-day run Nov. 23 at the Automotive Building in Exhibition Place.

There will be 425 booths at the sale, brimming with unique Canadian handicrafts and wearing apparel that may well help you in your search of a Chanukah gift.

Select space on the mezzanine has been allocted to the students and graduates of Sheridan College and the Ontario College of Art.

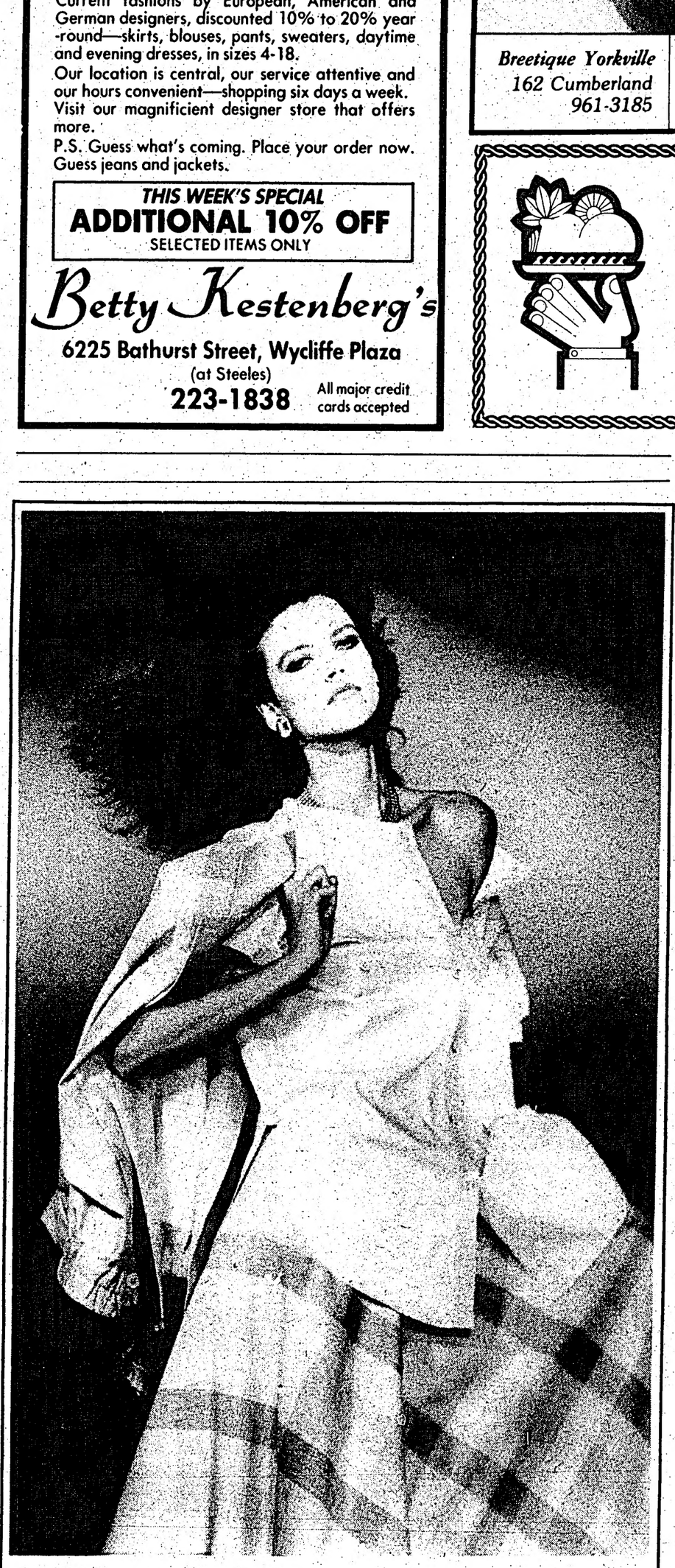
Booth browsing

Featured there will be displays, slides and demonstrations of staining glass, silkscreen printing and pottery making.

Toronto sculptor Michael C. Irving will present The Embryo Show — a blend of sculpture and poetry depicting the life of a child while in its mother's womb.

While you browse around the booths, you can leave your child in a supervised kiddy corner area, where the youngsters will be entertained by clowns and puppet shows.

More than 90,000 gift-seekers are expected to attend. Tickets are $3.50, and admission is free for seniors and children under the age of 13.



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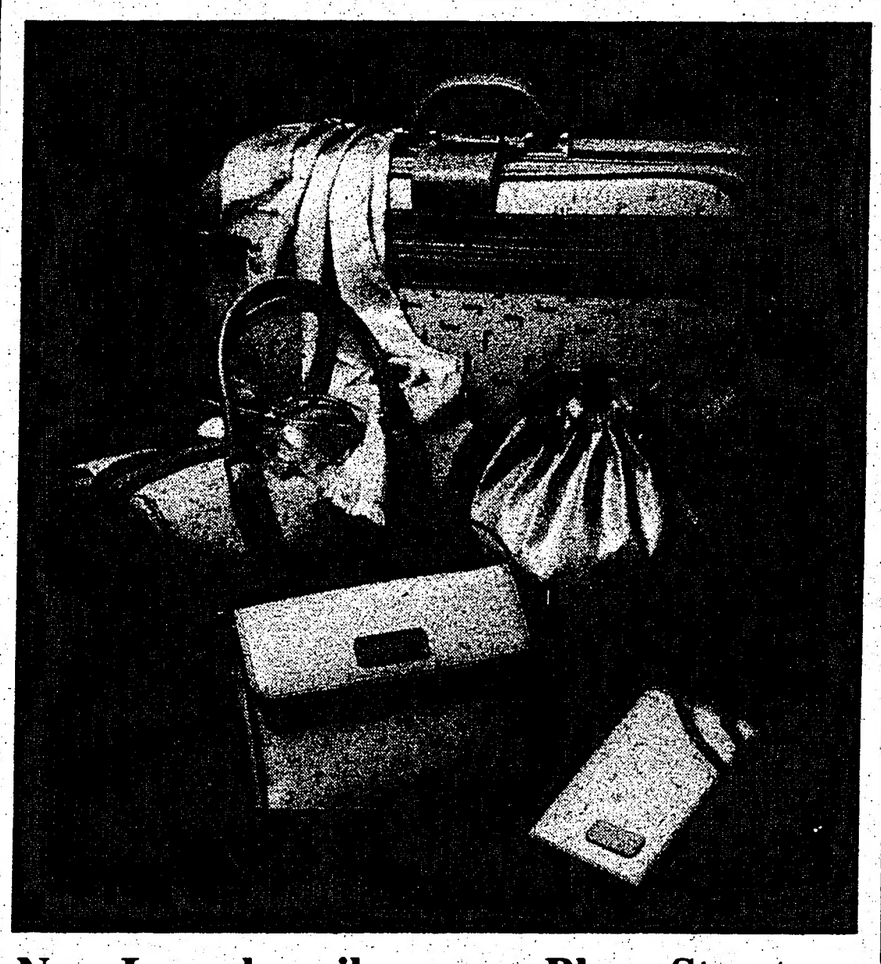

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Deli's smells added attraction

Salon promotes winter tan

TORONTO —

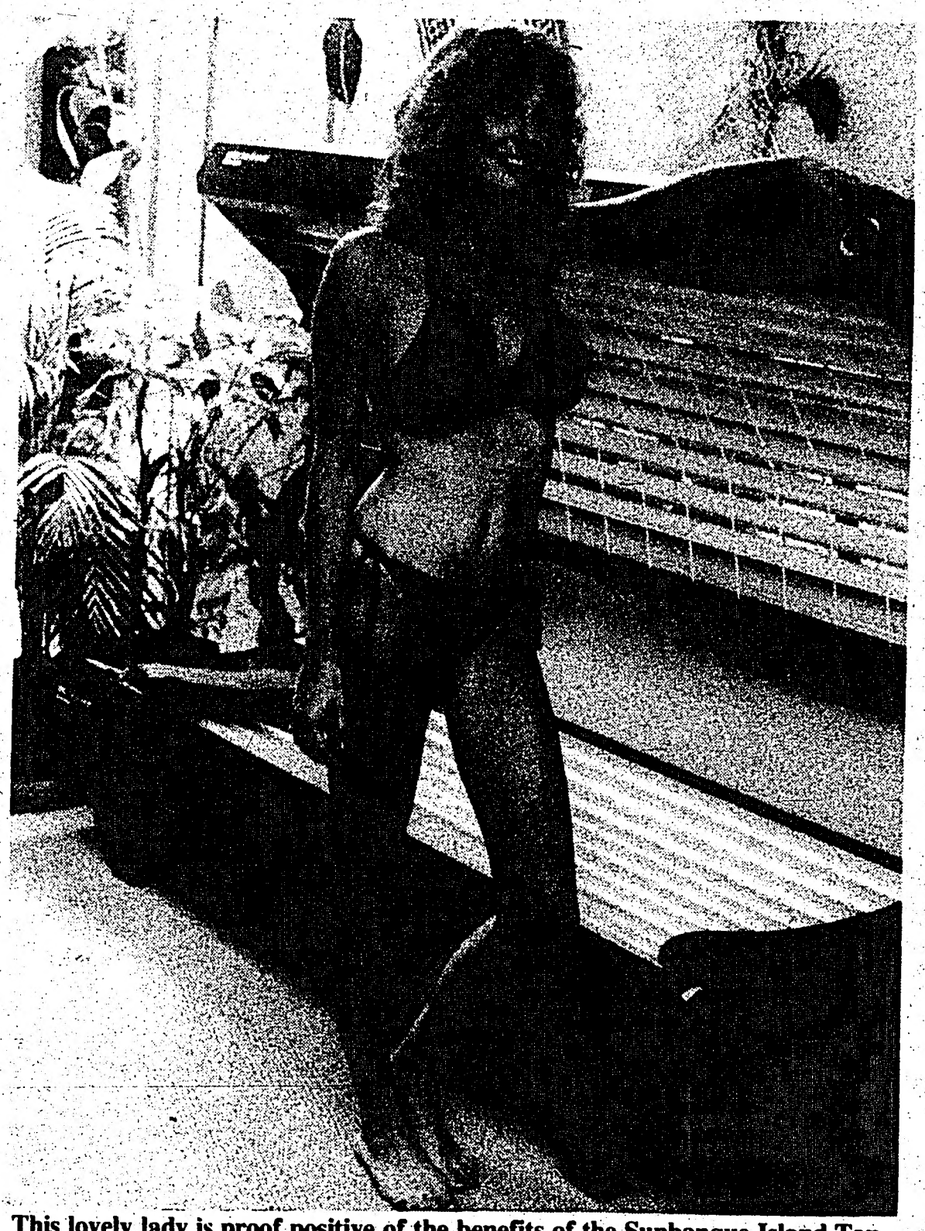
If you see a comely blonde model, clad in little else but her heavy suntan promenading this week in the wintry blasts along Leslie St. between Finch and Steeles, don't think she's altogether crazy.

The shivering blonde is being warmly paid for her craziness by a Jewish couple, Philippe Marchand, 42, originally from Paris, and his wife, Josiane, 43, from Tunisia.

They've hired her to promote their Sunbanque Island Tanning Salon in suite 208 at 5915 Leslie St. (495-0199) which sells 10 half-hour suntanning sessions for $47.50.

Decorated with lots of tropical greenery, the salon is located close to the Pickle Barrel deli.

"As an added attraction," says Philippe Marchand, "our customers can imagine they're suntanning on the beach at Fiji Island while smelling the marvelous fragrances of pastrami, salami and chopped chicken liver delicacies."



This lovely lady is proof positive of the benefits of the Sunbanque Island Tanning Salon.

Ski buffs seek warmth, comfort before fashion when buying suits

By CAROLYN BLACKMAN

TORONTO —

With the ski season just around the corner, it is clear that ski buffs are putting comfort and warmth ahead of fashion.

Although brightly colored ski jackets are still in large demand in stores across the city, more and more skiers are turning to separate nylon racing pants with their jackets to replace the tradtional ski suit.

Rossana Battisti, manager of clothing at Collegiate Sports, Yorkdale, says: "Racing pants are not only lighter than ski pants — they are much easier to size."

She said that because many people wear a different size jacket and pants, it is far easier to buy separates. The lighter 100% nylon racing pants are also more comfortable.

"Women are coordinating these pants with ski jackets and are coming up with outfits in a wide range of colors," she said.

Bright colors abound in the popular water resistant polyester/cotton jacket. Royal blue jackets are trimmed with pink, red jackets are trimmed with navy, and pink jackets are trimmed with mauve.

No more worry

Battisti said that most skiers opt for navy, gray or red racing pants to coordinate with the jackets.

Many jackets are now equipped with a knit neckwarmer in the same color as either the jacket or the trim. This is making the scarf almost obsolete. The neckwarmer takes the worry out of catching a loose scarf on the ski tow.

Another popular skiwear item is the goose down insulated vest that skiers can coordinte with wool blend and acrylic sweaters.

Pastel, blue, white and pink sweaters with contrasting stripes go well with navy, royal blue or red vests.

Earmuffs are appearing on store shelves in every possible color and shape. Skiers can warm their ears with pink muff rabbits, gray kittens or white pandas. Of course, some are content with the traditional brown Borg earmuffs.

The ever popular nylon gloves with leather palms are now being cuffed in wool for added warmth. A velcro strip makes the gloves easy to remove, if the skier so desires, on the slopes.

Multicolored polyester/cotton track suits are seen more and more in ski chalets, when skiers turn in their ski poles for a hot chocolate.

More roomy and flexible than blue jeans, the track pants can be worn under ski pants for added warmth.

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"As a makeup artist on major motion pictures, I powder some pretty famous noses in the course of a day. It's my job to make the stars look right when they hit the set. If they don't, I'm in trouble.

After a day of making others glamorous, I don't always look my best. So I go to the Glamour Gallery. Sure, I could do my own makeup; but I'd rather let someone pamper me for a change.

But that isn't the only reason. As a professional, I appreciate Glamour Gallery's expertise. I know their allergy-tested, fragrance-free cosmetics will baby my skin. And I love the red-carpet treatment I get. After being on the spot all day long, it's nice to be in the spotlight for a while."

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Just For You

Chez L'Elegance offers special lines

Psychology degree helps in dealing with customers

By
FRANK RASKY

TORONTO —

Women size 16 and up can buy a special line of apparel designed for "large ladies" at Chez L'Elegance.

Nattily dressed men who yearn for New York's newest fashion rage, Wayne Scott cotton shirts that come complete with leather collars and leather ties, can also find them at Chez L'Elegance.

Both are the kind of specialty apparel services that customers have come to expect at Chez L'Elegance since its opening four months ago at 875 Eglinton Ave. W. in the Nortown Plaza at Bathurst (783-6246).

"We go out of our way to give them the sort of service or apparel they can't conveniently get nearby in the Jewish community," says Burlington-born Kathy Mickle, 40, who co-owns the store with Van Serieaux, 50, a Trinidadian.

Mickle, a career counselor at York University, believes her PhD degree in psychology is a great aid when she's dealing with customers.

"It enables me to help them tactfully to analyze their color and fashion fabric needs," she says. "And I can help them especially to build self-confidence in their taste."

A former fashion model who used to work for Simpsons and Harridge's, Mickle says the ancient adages about style still hold true: "Less is more. The simpler the better. Simplicity is an art as dressing smartly is an art."

Her store specializes in New York and Italian fashions not common in Canada, she maintains, especially in knitwear and accessories such as belts and bags.

One exclusive bag, for instance, is fashioned from irregularly-shaped sections of ostrich skin, alligator hide and cobra skin, which sells for $200. The matching belt is priced at $100.

New York designer Camilo's black and electric-blue 2-piece cotton "high voltage" track suits and "radioactive" leisure wear, ornamented with daglo reflectors, sell for $200. Bernard Perre suits sell for $175 to $300. Dresses range from $90 to $300.

The store is currently featuring a pre-Chanukah sale.

"And we're offering free special personalized after-hours service — even for those who'd like to consult us on Sunday evenings," she says.

Kathy Mickle of Chez L'Elegance, models a $350 taupe bomber jacket of leather and pressed suede with detachable sleeves from Italy. On mannequin is a $200 khaki wool sweater with leather front and $68 wool felt hat.

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Arts

The Jewish Life Cycle exhibit relevant for everyone

By
HILARY HORLOCK

TORONTO —

was the palpable excitement of the opening night crowd that was the first clue, and the enthusiasm of those who had worked on the project that was the second, but what guaranteed the success of the Koffler Gallery's presentation of the Jewish Life Cycle was the content of the show itself.

The selection of the family as the focus for the collection of Judaica by guest curator Dr. Fred Weinberg ensured that it would have relevance for all members of the community, both Jewish and non-Jewish — which is what he intended.

"I chose the theme of the Jewish family cycle through the ages so that the exhibit would be of general interest to everyone. It was set up in such a way that it is almost self-explanatory as you move from one end of the exhibit to the other. I was surprised at the excitement that the idea generated among those working on the project — it was very much a sense of discovering one's roots," said Weinberg.

In his opening remarks, Weinberg said he tried to represent the artistry of many countries in his selection of objects for the exhibit. "I wanted to show that Jewish survival and family life in its beauty and tradition is not contingent on territory," he explained. Three of the traditional holidays — Purim, Passover and Chanukah — were singled out for inclusion because they best illustrate the central role of the child.

Arranged in a circular fashion, the exhibit consists of ceremonial objects from Jewish life arranged in "environment-like" settings to explain their meaning and purpose.

The cycle begins with birth and travels through marriage, the raising of children, the celebration of festivals and ends with death.

An excellent resource catalogue has been produced by the gallery to accompany the exhibit. Referring to the amount of research involved in the preparation of the catalogue, Weinberg said it "almost amounts to a manual," and would act as a useful education aid to the almost 300 tours of school children which were expected to view the exhibit before it closes.

Gallery director Jane Mahut was enthusiastic in her praise of the exhibit and Dr. Weinberg's contributions. With well over a year of planning and hard work involved, Mahut also commended the hours of dedicated work by the gallery's volunteers, particularly Edith Altschuler who trained the tour guides in all facets of Judaica and whose particular association with the Beth Tzedec collection "was invaluable to the organizers." (The major portion of the artifacts are on loan from the Beth Tzedec Museum.)

A complementary exhibit of modern Jewish ceremonial objects is also on display in the Loggia. The Jewish Life Cycle is open to the public during gallery hours and continues to Dec. 28. For more information, call the gallery at 636-2145.

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Something she has always done

Painting just like breathing

By
JEFF ROSEN

TORONTO —

For some painting may seem like a herculean task. However for 30-year-old artist Laura Marks, it's something she does — just like breathing.

In town for an exhibition of her art work at Gallery Gabor, 602 Markham Ave., the London based, Toronto native, said she never made a conscious decision to become a painter. Instead it has simply been something she has done for as long as she can remember.

Marks was educated at Oriole Park Public School where she received a Toronto Board of Education Scholarship to the Art Gallery of Ontario art classes. After attending Forest Hill Collegiate, she continued her art education at Central Technical School and the Three Schools and in 1973 held her first exhibition of papier-mache sculpture at Evans Gallery.

London-based artist Laura Marks

While visiting a friend in London in 1981, Marks said she decided that it was the place to continue her craft, so, after briefly returning home to receive the first of two grants from the Elizabeth Greenshields Foundation, Marks packed her bags for good and bade farewell to her home town.

After living in Britain's capital for 2½ years, Marks said she has "more or less" adapted to English life and enjoys London over Toronto.

"What I remember of Toronto doesn't exist anymore," she said. "The countryside (there) is exquisite."

Working with both oils and watercolors, Marks said that during the week she will work on a major oil painting, which can take between three to seven months to complete, and switch over to a watercolor work on the weekends. The latter usually takes a couple of weekends to complete. Given a choice though, Marks said she prefers working with oils, as "it comes a bit more natural."

While Marks said she paints whatever appeals to her, the talented artist admitted she likes painting people best. However the only drawback to using live models, she explained, is that it is hard to get them to sit for long periods over many weeks.

During her career, Marks has held many exhibitions of her works in both Toronto and England. During the current exhibition, which runs from Nov. 21 to Dec. 4, Marks will exhibit 35 of her watercolor and oil paintings.

Looking to the future, Marks said she plans to remain in London for a while and hopes to become an even better painter.

A move south for art gallery

TORONTO —

Mark Buck recently marked the relocation of his First Impressions Art Gallery, downtown, with ARTORONTO, a show that features the works of three artists becoming established on the local scene.

Buck says First Impressions' move from Thornhill to 334 Dundas W. (lower level), across from the Art Gallery of Ontario, "represents a major step in expanding services to buyers of local art and to the designer trade." The move also coincides with the beginning of the gallery's third year in business.

"Our move makes it a bit more difficult for me to bring art portfolios around personally to private and corporate clients," Buck says, "but longer gallery hours enable them to drop into the gallery conveniently. Being located across the street from the AGO, in the midst of other galleries also increases ours artists' visibility."

In First Impressions opening show, which runs until Saturday, Dec. 22, are works by Ruth Adler, winner of Best Graphics and Artist's Choice Awards at the 1984 Toronto Outdoor Art Exhibition; Marla Freedman, watercolorist; and Diana Irwin, who does pencil drawings and graphics.

Limited edition lithographs, serigraphs and etchings, signed and numbered, form the bulk of First Impressions exhibitions. Occasionally, Buck presents something quite different, such as a recent showing of primitive fabric art from Guatemala.

As an art educator and consultant, he attempts to enlarge the scope of Toronto audiences by presenting the works of leading international artists in addition to local and Canadian artists, he told The CJN.

For more information call the gallery at 591-8461.

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Arts

Audubon engravings at ROM

Watercolors, etchings part of exhibits

gallery gatherings

By HILARY HORLOCK

Angel Art Gallery: Recent Paper Works by Sue Rusk. Exhibition continues to Dec. 4. 100 Avenue Rd. 968-9210.

Art Gallery of Ontario: The Etchings of James McNeill Whistler, Sam and Ayala Zacks wing. To celebrate the 150th anniversary of his birth, this exhibit combines Whistler's etchings with the works of Rossetti, Turner and Rembrandt. Nov. 23 to Jan. 13. 317 Dundas St. W. 977-0414.

Carmen Lamanna Gallery: A collection of works by Rae Johnson. Exhibition continues to Nov. 29. 840 Yonge St. 922-0410.

Galerie Dresdnere: Paintings and watercolors by Yehouda Chaki. Exhibition continues to Nov. 28. 12 Hazelton Ave. 923-4662.

First Impressions Gallery: New works by Marla Freedman, Ruth Adler and Diana Irwin (Artoronto). Exhibition continues to Dec. 22. 334 Dundas St. W. 591-8461.

Gallery Gabor: Watercolors and oils by Laura Marks. Nov. 21 to Dec. 4. 602 Markham St. 534-1839.

Bonnie Kagan Gallery: Recent works by Nina Gilbert. Exhibition continues to Dec. 13. 80 Spadina Ave., suite 304 364-6181.

The Koffler Gallery: The Jewish Life Cycle, an exhibition of Judaica. Complementary exhibit of modern ceremonial objects in the Loggia. Both continue to Dec. 28. 4588 Bathurst St. 636-2145.

Royal Ontario Museum: John James Audubon's "The Birds of America": Double Elephant Folio, an exhibition of 53 hand-colored engravings. On display to Jan. 2. 100 Queen's Park. 978-3692.

Scrimshaw & Co.: Anual exhibition of new works by watercolorist Alan Kingsland. Opens Nov. 25 (artist present) and continues to Dec. 8. 111 Trafalgar Rd., Oakville. 844-6283.

A Show of Hands: A showcase of works by ceramic artist Leonard Marcoe. 1947 Avenue Rd. 782-1696.

Toronto Art Mosaic: Special collection of art from 25 local multicultural communities in celebration of Toronto's sesquicentennial. The works of over 70 artists will be on display. Exhibition takes place in the gallery of the Ukrainian Canadian Art Foundation, 2118A Bloor St. W. 766-6802. Opens Dec. 2 and continues to Dec. 30.

Major works at auction

TORONTO —

The bidding is expected to bring in more than $2 million at Sothebys Toronto auction house Nov. 26 and 27 when art galleries here will hold the biggest combined auction of Canadian art and fine jewelry ever conducted in Canada.

A major highlight is an 1889 canvas by London, Ont., artist Paul Peel titled Brittany Fishmarket expected to fetch $50,000.

Other major works from the 19th century include a canvas of Caribou Hunting in Winter by Cornelius Krieghoff (worth $30,000-$40,000) and two large canvases by Frederick Verner of Buffalo on the Prairies.

Significant 20th century paintings, reappearing on the auction market after a considerble length of time, include works by the Group of Seven, Jean-Paul Riopelle, Tom Thomson, David Milne and Maurice Cullen.

The dramatic oil by Emily Carr, which appears on the cover of the catalogue, is estimated to bring between $35,000 to $40,000.

A selection of prints is also offered and includes works by Alex Colville, W. J. Phillips, David Blackwood and Ken Danby.

Romanian Shirley Temple brings unique show here

By PAUL LUNGEN

TORONTO —

In the years before the World War II Hermina Petrescu was already a nationally-renowned entertainer in Romania.

Dubbed the Romanian Shirley Temple, at age 16 she led a troupe of actors, singers and dancers across the country, sometimes doing as many as three shows a day.

At that time she was already a 9-year veteran performer, having started at age 7 practicing in her family's basement.

Petrescu is still going strong, and she'll be bringing her unique, zesty repertoire of Broadway show tunes and comedy shticks to Toronto for a "1-woman show." Petrescu will be performing in her 13th Gala Artistic Recital in Toronto at the Royal Conservatory of Music of Toronto (273 Bloor St. W.) on Dec. 9 at 7.30 p.m.

Hermina Petrescu

Also on the program will be Lucian Costin, a tenor-baritone singer, Sasha Starr a pianist from Toronto who performed with Petrescu in her show last year at the St. Lawrence Centre and who will lead the orchestra and Katy Dumitrascu, a vocalist who sings in seven languages.

"But I sing in 15 languages, so I top her," Petrescu jokes.

Likening her material to that chosen by singers Lena Horne and Tony Bennett, Petrescu says "I'm a good cocktail. I make jokes, I cry, laugh, jump...Ich mach meshugge (I act crazy)."

Still touring year-round, she will return to New York soon after her Toronto performance for her 18th recital in Carnegie Hall. She performs throughout the United States and has toured in Australia, New Zealand, Brazil, Argentina, Uruguay, Paris, Monte Carlo, Milan, Venice and Israel among many other venues.

Tickets for the Gala are available at the theatre on the day of the performance. The show will be followed by a reception and a door prize will be awarded.

Theatre auditions

The Toronto Jewish Theatre, which recently produced Lomir Lachin, Lomir Zingen, invites experienced male/female actors, singers and dancers to auditions for forthcoming productions. The auditions will be held from 5 to 9 p.m. on Monday, Nov. 26, and Tuesday, Nov. 27 at Shaarei Shomayim Synagogue.

Also sought are a choreographer, stage designer, painter, technical personnel and young musicians.

For details and registration, call 630-8281 from 2 to 5 p.m.

Advt Advt

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

RAISINS & ALMONDS previews Nov. 28, opens 29th. The dynamic **Rhona Shekter & Nicholas Rice** star in this heartwarming new Canadian musical. Directed by **Martin Fishman**, with music by **Phyllis Cohen** that you'll hum all the way home! See it 8 p.m. Sat.—Thurs., & 2 p.m. Sun. Matinee. **Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

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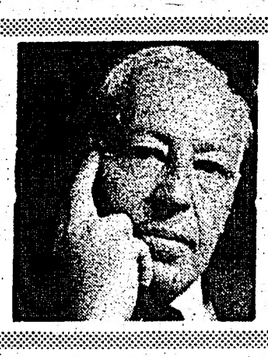
Several touching moments in tale

Author paints a distorted vision of rabbi's function



books

By
BERNARD BASKIN

The Outsider, by Howard Fast. Thomas Allen & Son, $22.95.

Rabbi David Hartman is an admirable figure — honest, caring, thoughtful and rugged. A chaplain-hero during World War II, he had been present at the traumatic liberation of the Dachau concentration camp. The spectre of the dead and the half-dead never left him. His knowledge of man's inhumanity and sadism set him apart from his family and friends.

Despite the misgivings of Lucy — his attractive, practical, atheist wife — the idealistic young rabbi accepts an assignment to lead a Reform congregation of 14 families in the Connecticut town of Leighton Ridge. In this "WASP wilderness" the eager couple undergo a variety of congregational and community trials and errors. David finds an intelligent and sympathetic companion in an older congregation minister who serves as mentor, sounding board and co-worker for a more decent and humane society.

The author, who was cited for contempt of Congress and imprisoned briefly in 1947 during the hysteria of the pre-McCarthy era, has a peculiar and distorted vision of the rabbi's function. Evidently, he is a prophet of the new era who holds the torch of freedom aloft and leads the righteous against the reactionary forces of society.

Over a period of three decades — from the 1940s to the 1970s — Hartman confronts the major moral issues that agitated the United States.

He supports a victim of McCarthy badgering, advises a judge about a decision in a Rosenberg-type spy case and joins a freedom march in the south. It comes as no surprise that his son goes to jail as a conscientious objector to the war in Vietnam.

For a brief period the rabbi falls in love with a New England Waspy-type who assures him that "I reach out to you and find God." Not long afterward she commits suicide, but David is assured that the fault is not his.

Lucy who longs for material possessions and the excitement of the big city eventually divorces David; he settles for a rather dumpy but pleasant widow in the congregation.

Fast sprinkles his text with Jewish quotations, stories and bits of theology. The theology is not what I was taught at rabbinical seminary.

Here is how he defines the three major interpretations of modern Jewish life: "The Orthodox Jew is for the most a fundamentalist, accepting a literal interpretation of the Bible and living his life, to one degree or another, by a code of Jewish law called the Shulchan Aruch. The Conservative Jew will eat ham in a restaurant but not at home. Others are indifferent in religious terms, but unwilling to take the step to Reform Judaism."

Reform Judaism on the other hand, tries "to do away with superstition and mumbo-jumbo and find an ethical response in religion. We try to go back to the simple worship that prevailed long, long ago, before the stultifying superstition of the Middle Ages and the Pale of Settlement in the czar's Russia."

Superficial and lacking in either wisdom or inspiration, The Outsider, is a far cry from the author's best novels. Fast, however, is a deft storyteller and the book contains several touching moments and a fast-paced narrative.

The Literary Guild has chosen The Outsider as one of its club's selections. Undoubtedly, it will win many hearts in that reading audience.

Book tells you how

An easy way to eat quickly

By
SHELDON KIRSHNER

You're a busy person and you don't have much time to spend in the kitchen. You also like good food. How do you solve your problem?

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But who wants synthetic soups or half-baked chicken?

With a little patience, and a copy of **Quick & Easy (Triad Publishing, $8.95),** you can eat well and eat fast.

Edited by Shelley Melvin, Quick & Easy enables you to utilize recipes that can be prepared in 20 minutes or less. What, you ask, can be whipped up so quickly?

How about gingered beef and broccoli or cinnamon curry chicken? Or Bulgarian cucumber soup? Or chocolate chip pecan pie?

Quick & Easy is the third book in The Chosen Cookbook series — collections of kitchen-tested recipes from Jewish fund-raising cookbooks across the U.S. As such, all recipes can be made in a kosher kitchen.

* * *

The Cuisinart food processor was introduced to Canada nine years ago, and it has revolutionized the kitchen. Tasks that were once laborious are no longer so.

Bonnie Stern's Cuisinart Cookbook (Collins, $14.95) is a valuable addition to any cook's bookshelf. Adapting common recipes to this labor-saving machine, Ms. Stern provides a reader with helpful hints on how to make dishes like gefilte fish, sweet onion soup, spaghetti and meat sauce, butter tarts and mandel broidt.

A noted cooking instructor, Ms. Stern should be commended for having produced such a fine book.

* * *

Children, as they grow older, like challenges when they read a book. Each of the books under review provides a child nine and over with sufficient stimulation to exercise his or her brain.

The Melting Pot: An Adventure in New York (Union of American Hebrew Congregations, $6.95) is set in New York's Lower East Side at the turn of this century.

Kenneth Roseman, the author, is not satisfied with writing a conventional story. He lets the reader make important decisions which have a direct bearing on the plot. A glossary at the back familiarizes him or her with names and terms pertinent to the tale at hand.

* * *

Mama's Going to Buy You a Mockingbird (Penguin, $12.95) deals with a situation children should never have to face: a dying parent.

Jean Little handles her plot beautifully, endowing it with the sort of lyrical empathy often lacking in adult fiction.

This book cannot but increase a child's awareness of the real world.

* * *

Isabelle Shows Her Suff (Penguin, $14.95), by Constance Greene, revolves around Guy Gibbs, the Teflon boy who can't seem to get into trouble, and Isabelle, who seems determined to change his image.

The resultant antics, which are amusing, come fast and furious.

Their adventures try the imagination somewhat, but they're fun.

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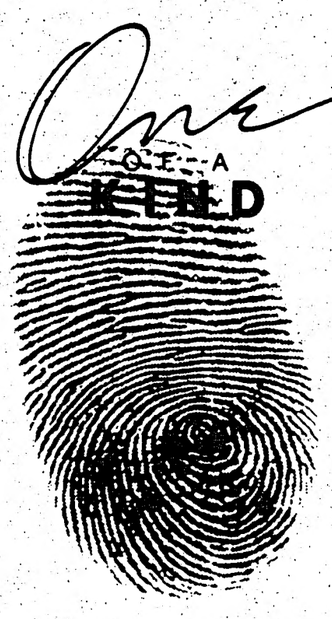

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THE CANADIAN CRAFT SHOW

Arts

Song Festival leads the way

A full weekend slated for lovers of chassidic music

music

By
RICK KARDONNE

The coming weekend promises to be a highlight for all lovers of chassidic music.

On Saturday evening, Nov. 24, the Israel Chassidic Song Festival will come to Adath Israel at 8.30 p.m. while on Sunday, North America's leading chassidic vocalist, Mordechai Ben-David, performs at the Minkler Auditorium.

That same Sunday morning, the world's leading Jewish children's entertainment troupe, Uncle Moishy and the Mitzvah Men, stage two performances at Northview Heights Collegiate, Bathurst-Finch, at 11 a.m. and 3 p.m.

Israel has been drawing strength from the Bible for generations. Now Israel draws song and dance from the Bible as well, as its greatest annual musical event, the Israel Chassidic song Festival, tours North America for the 16th year.

This year marks a major turning point for the Festival: it has gone international, becoming a worldwide affair. Composers as well as performers from abroad have entered the competition in Jerusalem. These outside performers included Sol Zim and Martin Davidson from New York and Raaya Mehemna from Morocco.

The 1984 winning songs were as follows: (1) Barchi Nafshi, sung by David Fisher; (2) Boie b'Shalom, sung by the Duo Reim, and, (3) Ahavti, sung by David Ulman.

Singers in the Toronto version, part of the 9-week North American tour, will include Orna Cohen, Yaron Hadad, Moshe Datz, Limor Shapira, Ofira Yossefi, Barak Galil and Varda Goren.

Uri Paster, touted as the up-and-coming director of Israeli theatre, directs the Chassidic Song Festival this year, with Ephraim Tuvia as pianist and conductor. Clarinetist-flautist Yigal Klaus, a specialist in klezmer music, is also well known for stealing the show due to his charm and acting abilities.

For further information call Adath Israel at 635-5340.

* * *

The following evening, Nov. 25, the National Council of Synagogue Youth will present the world renowned chassidic singer Mordechai Ben David in concert.

Mordechai Ben David has sold close to 500,000 records and tape cassettes, more than any other Hebrew singer.

He has performed to sold-out halls in virtually every country with a significant Jewish population including Austria, Australia, South Africa, Israel and Canada as well as in his native U.S. (he is the son of Cantor David Werdyger) where he has regularly sold out the Madison Square Garden Felt Forum.

His soulful blend of traditional chassidic music and self-composed songs about Jewish life, sung in English, supported by large orchestral arrangements, have endeared him to listeners of all ages.

Songs such as Just One Shabbes about a younger man discovering his Jewish heritage at the Western Wall, and Hold On, a touching appeal to Soviet dissident Anatoly Scharansky, have earned Mordechai Ben David the distinction as the world's "King of Chassidic Music."

All proceeds from this Minkler Auditorium 8 p.m. concert will aid NCSY's outreach program for Jewish youth in Toronto, smaller Ontario municipalities, NCSY's Free Jewish High School and the Our Way Program for the Jewish Deaf.

* * *

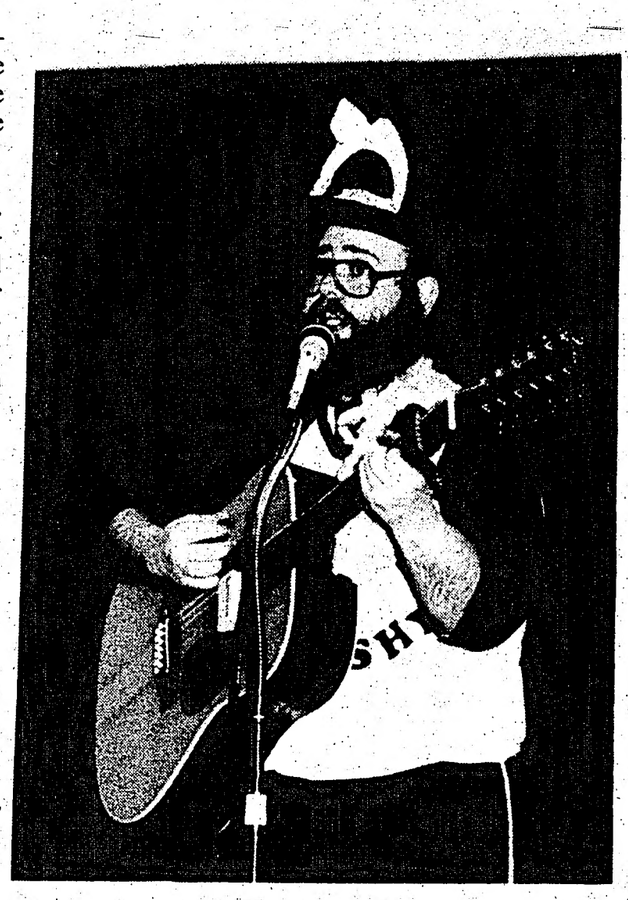
That same day, Nov. 25, Canadian Jewish Concert Productions will present the world's number one Jewish children's music group, Uncle Moishy and the Mitzvah Men in concert at Northview Heights Collegiate at 11 a.m. and 3.30 p.m.

This group is the brainchild of Torontonians Moshe Tanerbaum, Chaim Shainhouse and Zale Newman who in 1979 recorded their first record album for Jewish children which went on to become a best-selling Jewish album.

Their latest album, Uncle Moishy Volume III, has achieved even greater public recognition with its English-language songs abut Jewish traditions and mitzvahs.

Their upcoming concerts, which will mark their fourth Toronto appearance, will feature the most popular songs from their three albums. Including 10 different costumes, sing-alongs and funny antics, their message is that children should be proud of being Jewish.

All proceeds will aid programs for Jewish youth in Toronto. For further information concerning both the Uncle Moishy and Mordechai Ben-David concerts, call 782-3117.



Uncle Moishy

Barna comedy takes a stand for the elderly

By
BEN ROSE

Laszlo Barna

TORONTO —

Playwright Laszlo Barna, 36, wants to strike a blow for the aged part of the population and he has done it with futuristic comedy, Prisoners of Time, which runs until Dec. 16 at Toronto Free Theatre.

The year is 2031. The locale is a nursing home in Ontario, a franchise operated by the Tomorrow Corporation. The battle is between the "flower children" of the 1960s who are now in their 80s, and their own children. As a theatre press release puts in, "these prisoners of biology" outsmart, outmaneuver and attempt to outlive the enemy, their own progeny.

Along the way, there are murders in the nursing home, screams in the night, people burst forth unexpectedly from locked rooms, and there is the definite atmosphere of a farce — just as the playwright intended.

Barna got his idea from visits to nursing homes across Canada when, as an independent filmmaker, he was making a National Film Board documentary, The Business of Aging.

"The young people in our crew were always saying 'this won't happen to me,' but I'm posing the question, 'what if it does?' "

The conditions he saw, Barna said, ranged from neglect, reliance on over-medication, shortage of basic supplies such as linen and incontinent pads, to outright abuse. He had planned to show in his film how much better conditions are at Baycrest compared to other nursing homes, but ran out of time and money.

In one sense, he added, Prisoners of Time is about survival and how humor can be used to attain it.

Barna himself is no stranger to the struggle for survival. He was born in Hungary and came to Canada as a boy of 9. His parents, Zoltan and Anna, married after the Holocaust. They had each lost their spouse and children from an earlier marriage. Barna's grandparents perished in the Holocaust.

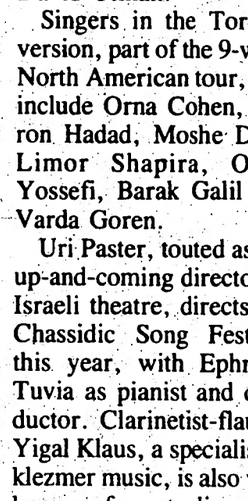
Barna grew up in Montreal, attended Outremont High School, and earned a degree from McGill University. He taught acting at Vanier College, Montreal and later took a 2-year course in filmmaking at Simon Fraser University in Vancouver. His films include Common Cause, about the solidarity movement in BC, and Who Wants Unions and As Friend or Foe, produced by the National Film Board.

For a brief period he was a stand-up comic, writing his own material, at Punch Lines in Vancouver and at Yuk Yuk's in Toronto.

He is married to Laura Alper of Montreal and they have a 2-year-old daughter, Miriam. Barna and his family are now resident in Toronto, as are his parents. His father was a lawyer in Hungary.

Prisoners of Time is directed by Guy Sprung, artistic director of Toronto Free Theatre, and its cast includes Les Carlson, Sharry Flett, Mary Haney, Peter MacNeill, Tom McCamus, Lubomir Myktiuk, James Rankin and Terry Tweed. A total of 35 dummies used in the play "are strictly free-lance," Barna observed.

The production is sponsored by the Canadian Union of Public Employees (CUPE) and the Ontario Federation of Labor (OFL).



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Gourmet taste of milk and honey

Kosher dairy restaurant a delight

By
SHERYL HALPERN

MONTREAL —
The first kosher dairy restaurant in Montreal, De lait et de miel, offers Montreal diners a taste of milk and honey — in gourmet vegetation, dairy and fish dishes.

It's located at 4950 Queen Mary Rd., inside an office building. But behind the heavy wooden doors, it's a chic cafe: zebra-striped awnings over lighted glass "windows;" intimate tables for two or four, with glass tops over black, white and red-checked tablecloths; lots of natural oak; hanging plants, of course; very airy.

And waitresses in red-and-white striped aprons, waiters in gray-and-white aprons . . . to match the decor.

Esther Csillag, who with her husband Andy designed and runs the very new (scarcely month-old) restaurant, lists a few must-trys: a chocolate-swirled Swiss chocolate cheesecake topped with a delicate chocolate leaf, a very French onion soup gratinee, the quiches (spinach, zucchini or broccoli) and the crepes (asparagus with mushroom sauce, mushroom with mornay sauce, or ratatouille with sour cream.)

Italian-style is popular — baked lasagna, or eggplant parmigiana.

And burger lovers aren't asking where the beef is — with fast-food style vegiburgers and cheese vegiburgers with tomato slices (served with french fries, naturally.)

For light eaters, there are salads, served in transparent lucite shells — the Caesar salad, the Salade Nicoise (tuna, egg, potatoes, black olives) or the Waldorf (with apples, walnuts and celery.)

"Quickie" sandwiches (egg salad, tuna salad, salmon salad) come with your choice of white, rye, corn or black breads. There's a hummus and tachina platter, too.

For heartier appetites, there are "steak" dinners — charcoal-broiled salmon of halibut steaks, with the trimmings.

Because the owners are Hungarian in origin ("he's Hungarian, I'm half-Hungarian") several of the dishes have a Hungarian flavor. There are palacsinta (pronounced palachinka) cheese crepes, made with a cottage cheese filling, served with sour cream. There is (in season) a sour cherry soup, served cold, as a refresher. There's also a "bread basket" — hot French bread with buttery garlic topping served with korozott (pronounced keureuzeut), a paprika-flavored cheese spread.

Try to leave room for dessert. The Milk and Honey "Trip to Seventh Heaven" pastry is sinfully rich, a 7-layer concoction of meringue, chocolate and cream, mocha-flavored, or with strawberry and kiwi slices.

Then there's the "Killer Kookie" for two, good for any day you and a friend have to splurge. The giant (8-inch diameter) chocolate chip and walnut cookie, topped with two scoops of vanilla ice cream, banana slices, chocolate syrup and fresh whipped cream is really a gigantic sundae.

The restaurant is licensed, so beer, wine and cocktails are available (there will soon be daiquiris made with different fresh fruits.) But try the frulatta, a fresh mixed-fruit puree drink, "very popular in Italy," where it's breakfast for many.

The restaurant has its own chefs to make its pastries and almost everything else, and serves entrees and desserts on clear glass dishes — very pretty.

Special Sunday brunches are in the works, too — which may turn bagel-and-lox brunchers into devoted De lait et de miel gourmets

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De lait et de miel's owners, Andy and Esther Csillag, in their restaurant. [Howard Kay photo]

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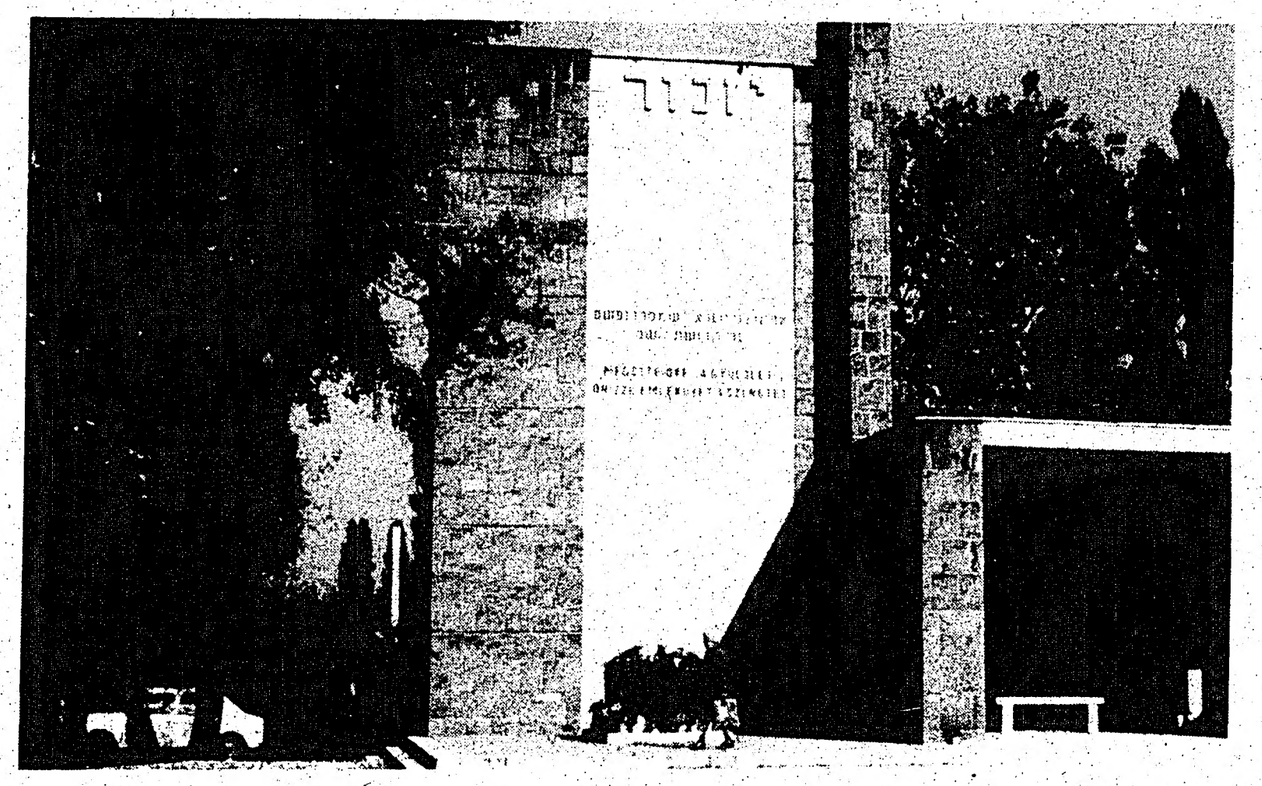
Travel

Yom Kippur crowd jostles for space

Shul visit an emotional experience

By
JAMES MONTAGNES



Entrance memorial to Jewish cemetery in Budapest. Legend in Hungarian states: "Hatred killed them. Love preserves their memory."

BUDAPEST —

I arrived in this city of over 2 million people a few hours before Kol Nidre on Oct. 5, after an all night flight from New York and change of planes at Munich. Along with a number of other North American travel writers and broadcasters — we were having our national convention in Hungary — we were bussed to the Dohanyi Street Synagogue.

It was already dark and there was a drizzly rain falling when we arrived. It seemed that about half of Budapest's 80,000 Jews were trying to get into the synagogue — the largest in Europe. It was an orderly pushing throng of men, women and children.

Gradually we managed to pass through the big entrance doors and mingle with the milling crowd. While men were supposed to be the only ones on the ground floor, with the ladies in two upstairs galleries, everyone jostled for a space.

Far off at the front of the synagogue — the building is a city-block long — the cantor and assistants could be seen as small objects, barely heard, for there was no loudspeaker system in use. The rabbi was on a pulpit half-way down the cathedral-type building midway between the main floor and the lower of two women's galleries. His sermon dealing with the possibilities of atomic war was entirely in Hungarian.

To this travel reporter this was an emotional experience. This was no disciplined synagogue service such as we are used to in Canada. I felt that these thousands who tried to crowd into the 125-year-old building really wanted to pray — many of them had lived through the Holocaust time of World War II. You could sense the intensity of their desire to pray.

The synagogue, visited a few days later in daylight, is of Byzantine Moorish architecture, with two Moorish towers, a small chapel and a cemetery where many victims of the 1943-45 period are buried. In an adjacent building, part of the complex, is a fine museum of Judaica.

A few short blocks away is the shell of another century-old synagogue, for which there are no funds available to restore it. Other synagogues are in use in other parts of the sprawling city, where most of Hungary's 100,000 Jews live.

It was on the following Sunday that I went to visit the Jewish cemetery. It was a beautiful warm, sunny, fall day. Most of Budapest's cemeteries are in the same area. Flower stalls by the dozen were busy.

I was my usual composed self — until I reached the section where the victims of Nazism were buried. There were at least 10 huge plots, each about 150 feet long and 8 feet wide, where a marble tablet stated that in each plot were buried the bones exhumed from forced labor camps of at least several hundred known and up to several thousand unknown persons. The two sides along the length of each plot were lined with small gravestones naming those known to be buried there. I am not ashamed to say that I cried openly.

Throughout this area of the cemetery, known as the martyrs' section, there were also fine gravestones ot the young people, mostly young women, who had been killed in and near the city — the dead having been buried by their surviving parents, who still come each week to visit the graves of their children. They were there that Sunday also.

At the entrance to the Jewish cemetery there is a vast memorial to the dead of World War II.

In New York funds are being raised for the further restoration of the Dohanyi Street Synagogue and up keep of the cemetery, as the Budapest Jewish community does not have the funds to do so.

* * *

The Jewish community in Budapest is an active one, I learned, with a community centre near the Dohanyi Street Synagogue.

Hungarian law, I was told, has outlawed anti-semitism, and there are a number of Jews or former Jews in government circles.

Private enterprise is being allowed to come back in a small way, and most Jews are still employed by the state, but some small stores and manufacturing establishements are being operated once more.

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Restored Viking ships recall era of terror

By
SHELDON KIRSHNER

ROSKILDE, Denmark— It was the ultimate jigsaw puzzle.

When archeologists got through dredging up the slimy remains of five Viking ships lying on the muddy floor of the Roskilde Fjord, they faced several awesome challenges.

First, they had to devise a way of preserving the bits and pieces they'd recovered. Second, they were confronted with the daunting task of assembling the 100,000 extremely delicate fragments in their possession.

In both respects, they succeeded rather well.

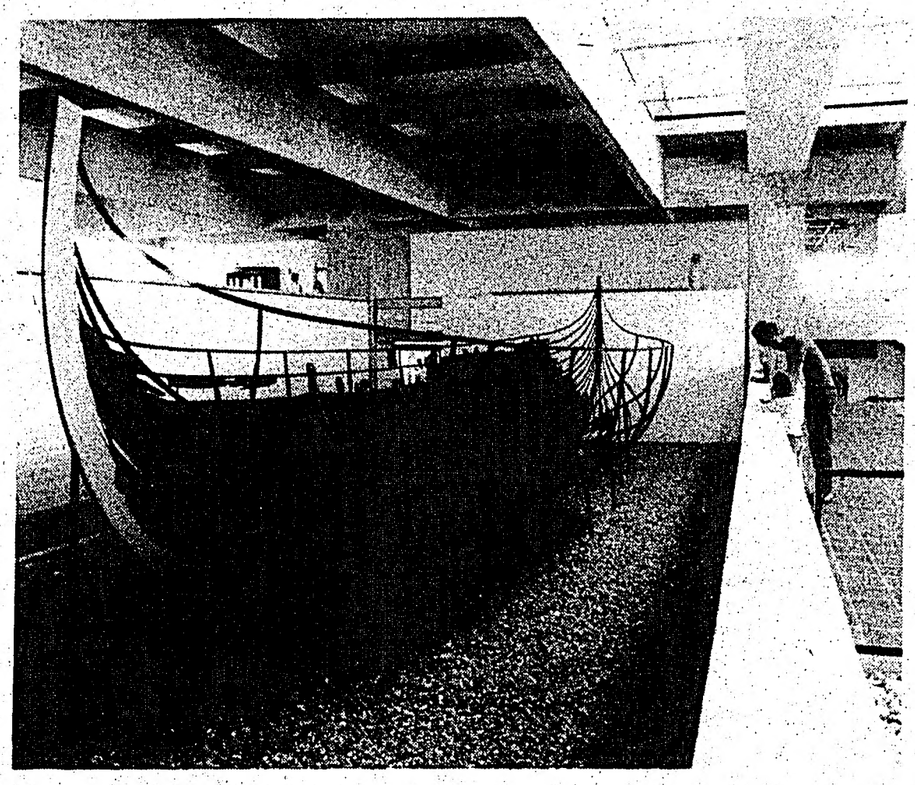
Visitors to the Viking Ship Museum can see the end result of their labor: the meticulously pieced-together wreckages that were once the terror of the northern European seas.

Opened to the public 15 years ago, the concrete-and-glass museum is one of the finest of its kind in Scandinavia, and therefore, the world.

Browsing around the ultra-modern museum, a visitor quickly learns the dimensions of what used to be the Viking threat to Europe.

From the ninth to the 11th centuries, Viking warriors terrorized their victims, plundering whatever lay in their path. Denmark, in particular, was ravaged by Norwegian Vikings.

The most accomplished shipbuilders and sailors known to man until then, the Vikings ventured as far as Greenland and North America in their quest for trade, conquest and adventure.



The Viking Ship Museum in Roskilde, Denmark.

The typical Viking vessel had a high prow, adorned with the figure of an animal, and usually carried a crew of 90. Its square sails were striped in many colors, and the entire ship was vividly painted and elaborately carved.

To secure Roskilde from Viking raids, the burghers of the town resolved to block the fjord. They did so by overloading five ships with heavy boulders. The ships sank and kept the Vikings at bay.

Many centuries passed, and the wrecks at the bottom of the fjord would have been forgotten if not for the fishermen over successive generations who remembered what had happened once upon a time.

Archeologists, their curiosity whetted by the stories, carried out underwater excavations in the fjord from 1957 to 1959. Viking ships, being very rare, are highly prized in the archeological fraternity.

Working feverishly around the clock to complete the project in one season, the team wallowed in knee-high mud to retrieve the wreckage before winter set in.

Once the fragments were found, the archeologists placed them in plastic bags filled with sea water, since irreprable damage would have been done to the waterlogged wood had it been permitted to dry out.

When all the bags were ready, they were transported to Denmark's National Museum, where the wood was treated with glycol — a water-soluble synthetic wax preservative.

By this point, the Danish government had decided to build a special museum in honor of the find. In a refreshing twist, it was inaugurated even before the first ship was assembled.

This was done on the assumption that a visit to the museum would be all the more interesting if guests were given the opportunity to watch the gradual assembly.

So far, three of the ships have been put back together again, while work is proceeding on two more. In actual fact, however, not one of the ships is really complete. Archeologists never did locate all the parts.

Be that as it may, the ships present a vision of an era.

The deep sea trader, with its high sides, is the only one of its kind ever to be dredged up, while the warship is typical of the ships depicted in the famous Bayeux Tapestry.

The ferry is the smallest ship, and the longship is the dreaded Viking man-of-war.

Throughout the year, craftsmen from different parts of the world display their prowess. At this very moment, skilled Indian builders from Vancouver Island are turning a giant cedar tree into a dugout canoe.

* * *

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Travel

More than sun, shopping in Great Escape

Fun activities pack Miami's winter season

By JAMES MONTAGNES

MIAMI —

If you are planning to be in the Greater Miami area this winter to escape Canada's cold weather, you will find plenty to do besides soaking up the sun and shopping. There is a wide variety of events slated for each month, whether you prefer sports, concerts, other cultural events or fun festivities.

Should you decide to come early this winter, for example, the events of the 51st annual Orange Bowl Festival will run from mid-December to Feb. 2. There wil be international tennis matches from Dec. 16 to 24, sailing boat races on Biscayne Bay from Dec. 28 to Jan. 9, basketball classics Dec. 28 and 29, and the King Orange Jamboree Parade on Dec. 31.

The Orange Bowl football classic is on Jan. 1, a marathon run from Haulover Beach to Dinner Key on Jan. 5, and the Orange Bowl 10-kilometre race on Feb. 2.

An Indian Arts Festival is slated for Dec. 26 to Jan. 1 at the Miccosukee Indian Village. There will be thoroughbred horse racing all month at Calder Race Track.

The 50th Metropolitan Fishing Tournament starts Dec. 8 and lasts to May 5, with 150 weigh stations, and a catch possibility including 34 salt water species and four fresh water fish species. It covers all of southern Florida.

On the cultural side there are many events including a Dec. 9 performance by the Greater Miami Symphony at the Miami Beach Theatre of the Performing Arts, and a performance of the North Carolina Dance Theatre on Dec. 10.

The famous Orange Bowl football game is played in this stadium in Miami.

Throughout the winter months there will be internationally known concert groups and individual artists. The American Ballet Theatre will perform from Jan. 21 to Feb. 3 at the Miami Beach Theatre of the Performing Arts. The Los Angeles Philharmonic performs Jan. 23 at the Dade County Auditorium.

You will be able to attend a performance of Ponchielli's La Gioconda by the Greater Miami Opera Jan. 14 to 16 and Jan. 19 and 20. Three plays by Shakespeare will be presented at the Vizcaya from Feb. 7 to April 14: Romeo and Juliet, Two Gentlemen of Verona, and The Tempest. You'll be able to see all three plays during any 2-day period.

Shalom 85 is a music, dance and song presentation with a cast of 45 of Israel's most popular stars. It will be at the Miami Beach Theatre from Feb. 9 to 12. Jewish Life In America, sponsored by the Anti-Defamation League of B'nai B'rith will be at the Historical Museum for a month from Feb. 17 to March 16.

A showing by Canadian artists is slated at the Moosart Gallery Jan. 18 to 31. There will be a needlework exhibition at Coral Gables House Jan. 19 to 27. For the nostalgia seekers the Depression Era Glass Show is due at the North Miami Armory Feb. 2 and 3.

And for those looking into the future The Robot Exhibit at the Museum of Science, from Feb. 8 to March 17, can follow the history of robots and look at possible future uses of these mechanical beings.

There is plenty of basketball and baseball on the forthcoming schedules, but also thoroughbred racing at Gulfstream Park Jan. 8 to March 6, as well as the Dixie Amateur Golf Tournament at Key Biscayne Jan. 21 to 25. The Grand Prix of Miami, a motor car race on city streets, is Feb. 23 and 24.

The Miami Beach Spring Fest 85 is for the college crowd from March 2 to April 7. Carnival Miami 85 takes place on March 2, 3 and 10 at various locations. The world's Largest Indoor Flea Market is at the Miami Beach Convention Centre March 5 to 10 while the South Florida Orchid Society holds its annual show at the Coconut Grove Exhibition March 4 to 12.

There will be an Italian Renaissance Festival at Viscaya March 22 to 24 with flag-throwers from Asti, Italy, an arts and crafts market place, music and plays and plenty of Italian food.

Life-size puppets will perform the Arabian Nights at the Gusman Cultural Centre on March 3 at the Pickwick Puppet Theatre.

The Israeli Philharmonic Orchestra is slated to have a concert at the Miami Beach Theatre of the Performing Arts on March 6 with Zubin Mehta conducting.

Other March cultural events will be performances March 9 and 10 of the Ballets Jazz de Montreal at the Gusman Cultural Centre; Puccini's Madam Butterfly March 11 to 13, 16 and 17; the Bucharest Philharmonic Orchestra on March 12 and Yehudi Menuhin in the Dade County Auditorium on March 14.

April 12 will see the start of the Dade Heritage Days till May 12 at various Miami locations — including house tours, an art Deco Spring Week, a River Cities Festival and historical exhibits.

Oceans Miami 85 from April 22 to 28 will feature marine exhibits, a world congress of ocean enviromentalists, sea food and entertainment at Coconut Grove Exhibition, Planet Ocean and other locations.

On April 1 Eugene Kohn of the Metropolitan Opera will conduct Puccini's Tosca at the Miami Beach Theatre of the Performing Arts. The Broadway play Oliver will have two performances on April 14 at the Gusman Centre.

The Greater Miami Billfish Tournament is from April 12 to 14, one of the richest deepsea fishing contests. And there is greyhound racing at the Biscayne Kennel Club April 26 to July 1.

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Mountain resort hotels kosher

Little Switzerland's big on variety

By
VIVIEN SHARON

ZURICH —

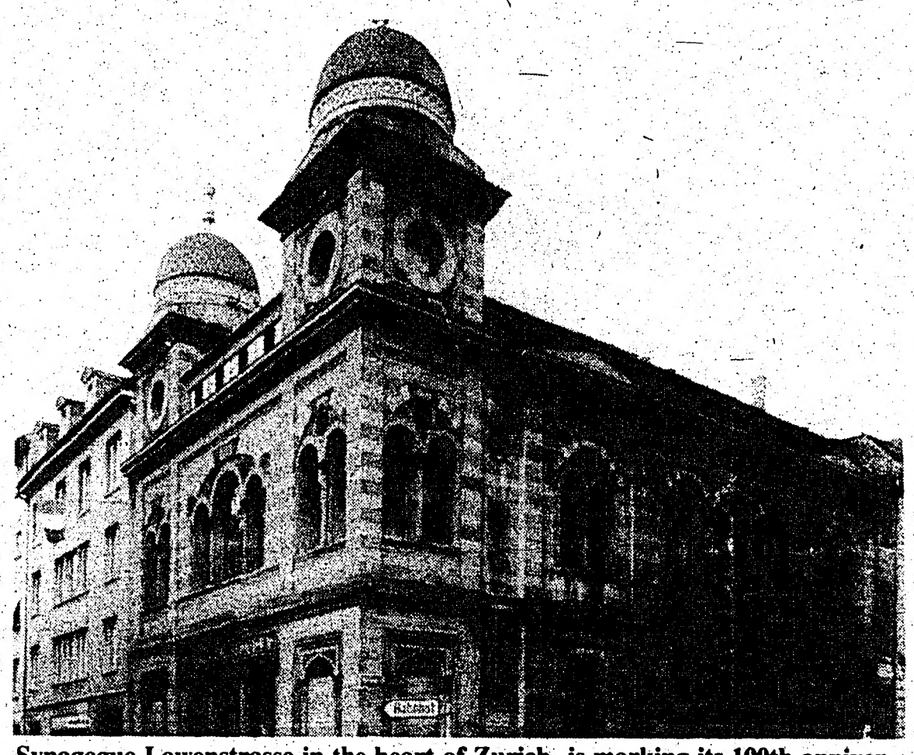
Switzerland is a charming country to visit or use as a stopover to Israel or any other country in Europe. It is tiny, picturesque and multi-faceted. The scenery as well as the language change within hours while traveling in the cleanest trains in Europe.

You can speak French in Geneva, Lausanne or Montreux along the lovely vineyards of Lac Leman, or German in Berne, Zurich or Lucerne, or Italian in Lugano.

English, however, is spoken everywhere and you will not be lost for one moment.

Jewish travelers will be pleased to know that all across the country (but mainly in big cities) you will find the finest kosher and vegetarian restaurants. Strictly kosher mountain resort hotels located in Grindelwald and St. Moritz, for example, are famed for their idyllic ski slopes and wealthy jet-setters.

For religious observance, there are numerous Orthodox and Conservative synagogues and prayer houses throughout Switzerland. Lugano, Geneva, Lausanne, Berne and, of course, the largest centre, Zurich, have large Jewish communities which have remained intact and unscathed from the Hitler era. Other Jewish communities outside Switzerland have virtually disappeared.



Synagogue Lowenstrasse in the heart of Zurich, is marking its 100th anniversary this year.

One of Switzerland's largest temples, Synagogue Lowenstrasse, centrally located in the heart of Zurich, is celebrating its 100th anniversary this year.

Twelve Jewish settlers established the first Jewish synagogue in Zurich in 1879 by collecting enough money to retain two well known architects for the submission of plans. My great grandfather, Moritz Lutomirski, was one of those founders.

The building's architectural design is Oriental-Mauric which was the prevailing style for Jewish prayer houses in Europe in 1884. It was adapted from existing synagogues in Leipzig (1855), Stuttgart (1861) and Berlin (1866), all in Germany, which were then leading and flourishing Jewish centres.

The brickwork is in bitonal gray and red stone which was popular in those days in Italy. The imposing twin tower is topped with two cupolas reminiscent of prayer houses of that era.

The financing was provided entirely by the small Jewish community and the inauguration in 1884 was attended by many city fathers and the entire congregation. The highlight was the enshrining of the Torah scrolls which are still used.

For 400 years, from 1463 to 1862, Jews were not permitted to live in Zurich. Only in the last century has this restrictive law been lifted through emancipation and a liberalized attitude.

Zurich has progressed rapidly from a town to an important industrial centre. As a result, the Jewish population has grown from 88 in 1860 to 6,662 in 1920. This figure remains more or less the same to this day.

In 1939, a large Jewish Community Centre was built on Lavaterstrasse near the Zurichsee (Zurich sea) which houses one of the largest Jewish libraries, containing over 40,000 books and references on Jewish history in German, plus many other educational facilities, seminar rooms and a kosher cafeteria.

Travelers to Switzerland and other European destinations can purchase an informative booklet, The Jewish Travel Guide, from some Jewish and major book stores for $10.95. It is published by the Jewish Chronicle in London, and is updated annually.

An Orthodox publication, Travel Guide For Jewish Students, citing kosher restaurants, facilities and religious sites, can be obtained by writing to PO Box 363, B'nai Brak 51103, Israel. It is published by Or-Latfutzot of Moreshet Avot and is available in English and Hebrew.

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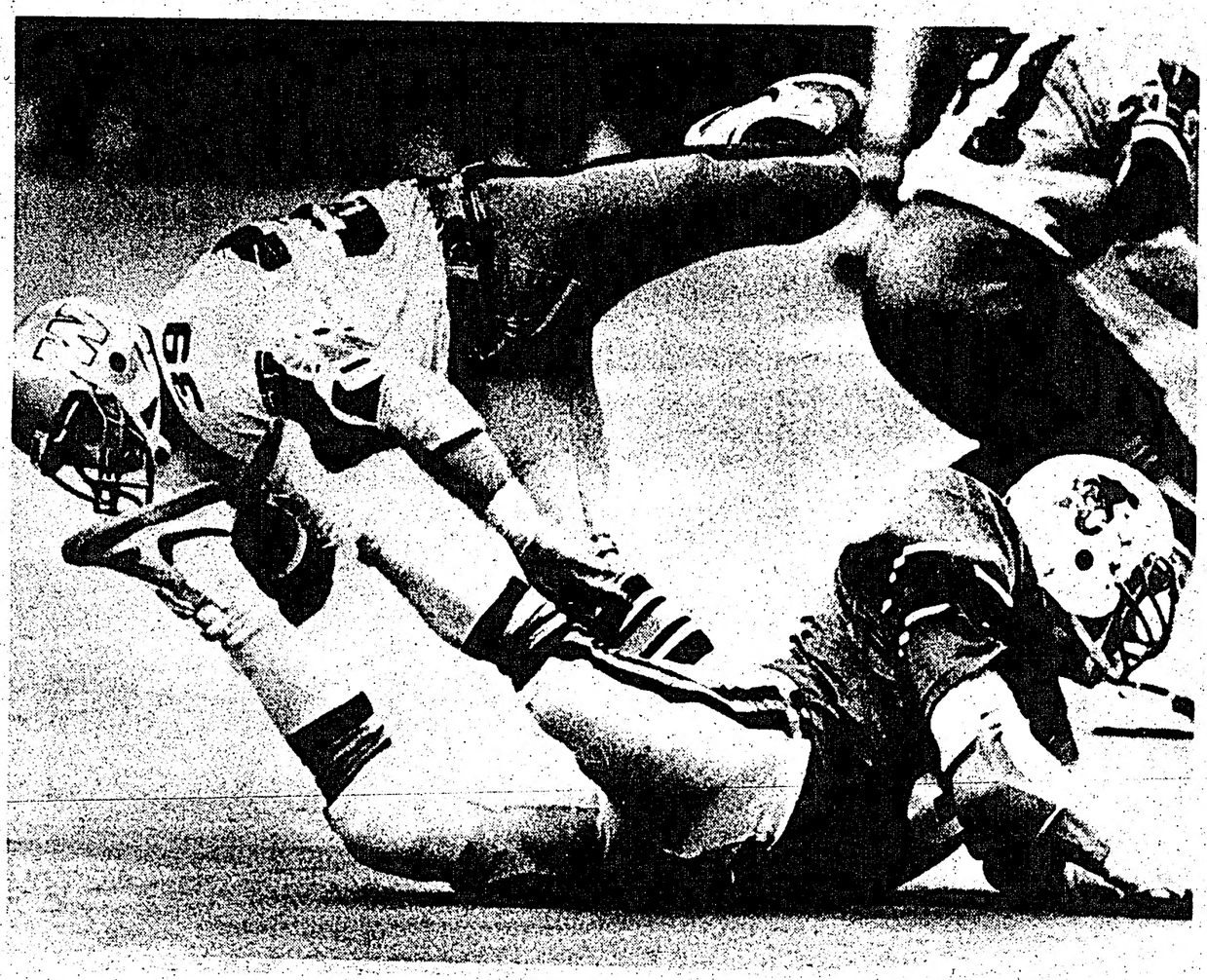
Holy Bud Grant! Bombers win the Grey Cup!

sports scene

Co-ordinated By PAUL LUNGEN



To get to the Grey Cup, you sometimes have to use your body. Here, Winnipeg Blue Bomber Sean Kehoe, 39, is sent airborne as BC Lion Kevin Konar cuts his legs out from under. [Canapress Photo Service]

The last time the Winnipeg Blue Bombers played in a Grey Cup game, milk was about 40¢ a quart, gasoline was 40¢ a gallon and my mother thought the Beatles' haircuts were much too long — a real bezoyeh.

It was 1965 and Kenny Ploen was the Bombers' all-star quarterback. Leo Lewis — the greatest running back of my childhood — was winding up a great career, Dave Raimey was starting his off with unforgettable open field runs and Ken Nielsen was a rookie receiver who quickly made people forget Cloyd Webb (Cloyd who?), the tight end the Bombers traded to Hamilton for the star receiver.

How can a writer remember so clearly a team that won the West 19 years ago?

If you were from Winnipeg, as I am, and a fan of the Bombers, as I am, you'd understand why: 19 years of rebuilding (even more than the Leafs) that gave Winnipeggers several false hopes that the long drought since the last Grey Cup win (1962 Fog Bowl) was over. (Unlike the Leafs, however, the Bombers did eventually became legitimate contenders.)

The Don Jonas-Mack Herron-Jim Thorpe era, the Dieter Brock-Mike Holmes-Eugene Goodlow fling, and now the Tom Clements-Willard Reaves-Aaron Brown era followed each other, with solid Winnipeg teams invariably falling just short.

(Bomber fans with long memories and a masochist bent will even remember the "false Messiah" John Shneider, who in 1968 earned the distinction of completing the only pass in CFL history to a fan sitting in row 6. That was one of the few completions he threw in a disastrous season that followed and preceded equally disastrous seasons.)

But in 1984 the Bombers finally overcame the Western final jinx and extirpated the curse that had followed them since Bud Grant went on to greener pastures south of the border. (The curse followed Grant as well and prevented his good Minnesota Viking teams from winning the Super Bowl despite four appearances in the game.)

Some die-hard fans never got over the Grant "defection" and swore they wouldn't shave until the Bombers won another Grey Cup. These forlorn souls can still be seen on city streets everywhere, sleeping in bus shelters and bumming quarters in front of liquor stores throughout the country while waiting for the Bombers to exorcise their personal demons.

Going into the Western final, the outcome was far from certain. Only one thing was assured: groups of expatriate Winnipeggers, and even the few still left in the 'Peg, would gather in front of deluxe 26-inch color TV sets, and wash down large quantities of peanuts, tacos chips and pizzas with some cool, wet ones.

Though hope ran high, there were plenty of reasons to believe the Bombers would blow it again. After a sound thrashing from the Lions two weeks before, there were legitimate doubts as to which Bomber team we'd see — the team that was held to 3 points by British Columbia or the one that scored 55 against the Eskies in the semi-final.

During the first half with the Bombers in control — though not scoring enough points for the chances they had, the eight armchair quarterbacks present agreed — there was plenty of shreying and jumping up and down.

After three-quarters, the lead was holding out, but quarterback Clements was injured and we were getting nervous: when are the Bombers going to fold? How long before Swervin Mervin Fernandez breaks loose and scores a passel of points?

With five minutes left it looked like they were actually going to win. But no-one could believe it. One wit told an apocryphal story.

Once while attending university back in the early Ralph (Dieter) Brock years, a fan found himself in a philosophy class. The prof wanted to know if the class could tell the difference between "knowing" and "believing."

"I know the sky is blue," one said.

"No, you believe the sky is blue, the professor replied."

"I know the winter is cold," another offered.

"No, you only believe the winter is cold."

"I know the Bombers are in 1st place, but I don't believe it," the fan exclaimed.

Well, he was right then and he would've been right in the 4th quarter of the Western final. As the game drew to a close, nobody could believe what they were seeing.

There was a stunned silence — at least it was silent compared to the opening quarter.

"It's not over until the fat lady sings," one person noted. "It ain't over 'till it's over," another agreed.

Then, "we won!?!?"

"What do we do now?"

"I think we're supposed to get drunk."

"Wait until next week."

Well, it's next week now and Holy Bud Grant! Bomber fans. We won! Pinch me, wake me up. I know the Bombers are number 1, but I still can't believe it.

* * *

Thank Goodness I'm a Winnipeg fan and don't care about Toronto's pro teams.

How can the fans and paying customers bear Harold Ballard?

Not only does he own the worst team in the National Hockey League — face it, the Leafs, as usual, are going nowhere — but he's got the gall to insult the Toronto fans and gloat over their miseries.

But gluttons for punishment, the Leaf partisans flock to Maple Leaf Gardens like lemmings to the sea. Not only are they watching terrible hockey (ugghh, feh!) but they continue to pour money into Ballard's pockets, who turns around and delights in taunting them with scoreboard reminders that his Tiger-Cats beat the Argos.

You Leaf fans are nuts.

* * *

Every time Harold Ballard gives somebody a good reason to dislike him, he turns around and performs a mitzvah that any rabbi would be proud of.

This time "Pal Hal" has teamed up with former prowrestling champion "Whipper" Billy Watson and the Ford Motor Company to promote a "three star challenge" to minor hockey league players designed to raise money for the Canadian Paraplegic Association, the Bob Rumball Centre for the Deaf and minor hockey teams throughout the country.

The program asks Canada's estimated 525,000 minor league players to collect pledges from people in their communities based on the number of goals which their team will score in their first three league games after Jan. 1. Teams will keep half the funds with the other 50% shared by the two charities.

Ballard and Watson, both known for their work with charities, enlisted Ford's participation so that all funds would go directly to minor hockey and the two charities.

Why can't Ballard be as curmudgeonly in his work in the community as he is with his teams? It would make disliking him a lot easier.

* * *

Maccabi Canada announced recently that Irv Petroff has been relieved of his duties as athletic chairman of Maccabi Ontario. Sidney Greenberg, regional chairman, Ontario region, will take personal control of all aspects of Maccabi Ontario.

* * *

After six weeks of play, the logjam atop both the B and C Divisions of B'nai B'rith hockey continues, with only one point separating the top two contenders in B and with three teams tied on top of C Division.

Maccabiah Red Wings lead B Division with 11 points, followed by Toronto Freedom Lodge Feathers with 10. Upper Canada Bruins, Don Mills Axemen and TFL Blue Notes are next with 8 points each followed by three teams, Leonard Mayzel Reds, Forestdale Flyers and the rapidly improving TFL Fantasticks with 7 points each.

TFL Freedoms and TFL Beaver Canoes follow with 6 points each, followed by Canyon Kings with 4, TFL Plumbers and Manor Metro Wolverines with 2 each and Don Mills Wasters in last place with only 1 tie in 6 starts for 1 point.

Don Mills Princes, Canyon Panthers and TFL Hav-A-Kar Hawks are tied atop C Division with 11 points each, though the Panthers have played an extra game.

Close behind are TFL Refiners and TFL Flyers with 10 points each, Manor Metro Angels with 9 and Maccabiah Weiss Guys with 8.

Maccabiah Candles, Forestdale Blades and North York Habs are next with 6 points each, followed by TFL Ice busters with 5, Canyon Crush and Leonard Mayzel Brewers at 4 each and Maccabiah Nice Guys with 3. Don Mills Pucks bring up the rear with 2 points in 7 games.

Watch for ...

The CJN survey in next week's issue.

Please fill it out and return in the postage paid envelope provided.

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Business Outlook

Tarnow, partner seek new kind of angel

Investors given chance to take piece of action

By
BEN ROSE

TORONTO —
The well known actress Toby Tarnow and her partner J. P. Linton are looking for a new kind of "angel" to join them in producing five shows, including Fatal Attraction by Bernard Slade, which had its world premiere Nov. 15 at the Bluma Appel Theatre, St. Lawrence Centre.

Tarnow-Linton Productions are raising $400,000 and offering investors a chance to get in on the action of five shows, instead of one, to spread the risk, or, as they put it, a wholesale instead of retail operation.

The new kind of "angel," the raven-haired beautiful actress told The CJN, is one who realizes that there is a place for private investors in producing shows which do have some government subsidization since, in some cases, they will be done at regional theatres such as the St. Lawrence.

The company is privately offering units at $16,000, U.S., in Ontario, in a limited partnership plan which limits liability to the investment and allows tax deduction for any losses. It is not a tax shelter proposal as in Canadian film production.

The number of investors in the current 5-package show is to be kept to 25; nine have already signed up, and another five or six are good prospects. Earlier, single units were available at $8,000 U.S., but these are gone and the minimum is now two units, $16,000 U.S.

"You can't make a living in the theatre, but you can make a killing," Tarnow said, referring to the up to 600% profit investors have made in another Slade play, Same Time Next Year.

To her knowledge, Tarnow says this is the first time that a package deal of this kind has been offered in Canada.

Here is the way it works: the company will bring shows to the production, showcase or workshop stage in a Canadian regional theatre, and then investors will get first refusal on investing further to produce it on Broadway or off-Broadway. (Tarnow and Linton have their base in New York.)

But even if they back off putting in more money, investors are still eligible for their share (based on units) of the 50% which Tarnow-Linton will earn on full Broadway and subsequent productions. If one of the five in the package is a loser it will be dropped and another show taken on, still as part of the package.

In addition to Fatal Attraction, already in the package, Tarnow and Linton are considering The Sicilian, a Broadway musical; A Man About Town, a Broadway play, two off-Broadway plays, Crystal Clear, from Britain, and Dispossessed, a bittersweet comedy about a romance of 40 years by Aviva Ravel, a Montreal playwright.

Dispossessed has already been produced at Saidye Bronfman Centre in Montreal.

The other show under consideration is How to be a Great Writer, a 2-person off-Broadway cabaret.

Their investment advisors are Gerry Morris, Win Hecht, Harold Green, Murray Goldman and Sydney Wayne.

"Theatre is meant to touch people and the people we want as partners are those who want to be part of the whole process," Tarnow said.

Benefits include tickets to gala openings in New York, an opening night party, house seats available on 48 hours notice during the New York run, bus trips arranged to view regional or showcase productions, and tickets to see them.

"We want people who love theatre, who have faith in us and who take chances," said Tarnow. "It's not for the conservative investor or weak of spirit." Her partner, J. P. Linton, is also a well known theatre veteran with Canadian and U.S. experience.

Flitting between New York and Toronto, Tarnow can see lots of her children, Ellen, a social worker at Green Acres, Toronto, a home for disturbed adolescent girls; Sarah, an artist now studying in New York, Joseph, 19, preparing to enter university; and Adam, 18, a grade 13 student at Jarvis Collegiate.

One brother, David, is a producer of radio documentaries, and another brother, Norman, a lawyer, in Victoria, is doing constitutional law research for the BC government.

Toby Tarnow

Survey provides hope for the buyer

TORONTO —
The resale housing market in Ontario moved closer to a buyers' market in the third quarter of 1984 as the supply of listings slightly exceeded demand. That's one of the conclusions drawn from the latest Royal Trust Survey of Canadian House Prices, released recently.

The quarterly cross-Canada survey tracks housing prices in six categories: detached, 3-bedroom bungalow; detached 2-storey, 4-bedroom home; standard condominium townhouse; luxury condominium townhouse; standard condominium apartment; and luxury condominium apartment.

Jacques Lebeuf and Wallace Maxwell, regional real estate vice-presidents with Royal Trust, report that the activity experienced in the first half of the year slowed in the third quarter as the supply of listings inched ahead of demand.

"The price increases we saw in the first half of the year have slowed down, partly due to seasonal factors and partly due to fluctuating interest rates," says Maxwell of Ontario Region.

Lebeuf noted similar conditions in Metropolitan Toronto but also notes that buyers and vendors seem to be farther apart than they were in the first half of the year. "Both sides seem a little hesitant and are holding out for better prices," he observes.

Oakville continued to be one of the more active markets in the Metro Toronto region with prices increasing in all categories. Detached bungalows increased in value from $91,300 to $97,000 or 6.2% since October, 1983.

Detached 2-storey homes showed a 6.5% gain from $145,000 to $155,000 in the same period. Luxury condominium apartments increased by 12%, from $100,000 to $112,000.

An ample supply of listings in Thornhill put downward pressure on resale prices with most categories reporting decreases in value compared to 12 months ago and three months ago.

For example, detached 2-storey homes decreased in value by 5.5%, moving from $155,000 (October, 1983) to $150,000 (April, 1984) to $146,500 (October, 1984).

In Scarborough, prices in all categories are unchanged since July but still show modest gains over the last 12 months. Detached bungalows held their own at $104,000 since last July but still show a 3% gain over the last 12 months.

In Mississauga, detached 2-storey homes reported a similar performance, with the resale value unchanged at $128,500 since last July and a 12-month increase of 2.4%.

Listings increase

Detached bungalows, however, moved from $96,500 in October 1983, to $98,900 in April and July and increased to $99,400 by October for a marginal gain of 3% over 12 months.

Toronto centre also saw a continuation of stable resale values. Detached bungalows increased from $112,000 in October, 1983 to $119,000 last July and have reported no change since then.

Detached 2-storey homes have experienced steady growth over the last 12 months, moving from $200,000 to $216,000 for an increase of 8%.

Resale condominium apartments have also held their own or reported minor decreases over the last three months but still show increase in value since October, 1983.

For example, luxury condominium apartments moved as follows: $140,000 (October, 1983); $148,500 (April, 1984); $149,000 (July, 1983); $147,000 (October, 1984).

Both Maxwell and Lebeuf agree that with prices holding their own or showing marginal gains, it is still a stable resale housing market in Ontario.

They predict the last quarter of the year will see a return to modest price increases in most categories throughout the province, providing interest rates are stable.

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The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call **483–9978** *before* Wednesday at **4:00** p.m. week preceding issue date.

ANNOUNCEMENTS

"Thrift Shops" is now available from Jewish Information Service. 635-5600.

Have you purchased your She'Arim auction tickets yet&

Volunteer applications being accepted for Tel-Aide: Jewish Distress Response Project. Please request application form. Call 635-5600 or write 4600 Bathurst St., Suite 345, Willowdale, Ontario M2H 3V2.

Soul Party
Club Bluenote, Monday, Nov. 26, 8 p.m. 128 Pears Ave. (1 block north of Davenport/Avenue Rd.). Live entertainment - featuring Liberty Silver. Doorprize: Year's V.I.P. pass (value $250) Cover $5.00.

APARTMENTS FOR RENT

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Babysitter / Housekeeper required 2 - 3 days per week for 3 month old infant. Jan. 1. References & experienced. 445-1632 evenings.

Housekeeper / Companion required for elderly, kosher, Yiddish speaking woman. Bathurst-St. Clair area. Jerry Rosenbloom 362-7496 or evenings 889-2338.

Mature woman to babysit days for 8 month old boy from Jan. 15. Live out. Sheppard-Wilmington area. Call evenings 630-1319.

FLORIDA ACCOMMODATION WANTED

Wanted - Vicinity Bay Harbour, North Miami Beach, Hallandale, furnished 1 bedroom condo or efficiency, minimum 4 months. Adult gentleman. (1) 871-3916.

Fort Lauderdale. 2 bedroom or convertible. Jan.-Feb. Evenings 889-0609.

Century Village. Boca Raton. Starting Jan. 2-3 months. Furnished. Option to buy. Pay cash. 667-8110.

Century Village, Deerfield, starting February 2-3 months. Reliable. (416) 527-4121.

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Bradenton (Sarasota). New 1 bedroom, garden apt., fully furnished, pool, clubhouse, golf, adjoining beaches 5 minutes. Jan. 1 - March 31. $2,500 U.S. 499-5244 after 6 p.m.

Miami - 71st Collins on ocean. 1 bedroom convertible, 1½ baths, fully furnished, close to shopping, annual lease. $650 U.S. + utilities monthly. 225-9933.

Century Village. Deerfield. Deluxe apt., furnished. Dec. - on. Minimum 3 months. 2 bedroom 1½ bath, central air. $1,100.00 U.S. per month, plus utilities. 633-1400 after 11:00 a.m.

Hallandale. 1 bedroom 2 baths. Across from ocean, Galahad Apt., excellent quality furniture. For sale with apt. $525 U.S. monthly. Sublet. Available Jan. 10. 223-1563.

Miami. 163rd-Collins. Opposite Newport Hotel. 1 bedroom 1½ baths. Immaculate, fully furnished. Available for Dec. only. 783-3803.

Hallandale Luxury Condo, ocean view, 1 bedroom convertible, fully furnished, all amenities. Available for season. 677-6175 days, 678-1519 evenings.

North Miami Beach. 157th & Collins. 2 bedroom, balcony. Jan., Feb., March (after Nov. 28). 488-9929.

Miami Beach. 79th St. 1790 Causeway. 1 bedroom, nicely furnished, pool, close to shopping & transportation. Available Jan./Feb./March. 532-0268. 638-2465 evenings.

3 Island Blvd. 1 bedroom furnished apt. Available Jan. 15 - March 15. 633-3507, 731-3460.

Hollywood, Fla. One storey townhouse, 2 bedrooms, 2 bathrooms, fully furnished, tennis, pool. Annual lease, $750 U.S./month, plus utilities. 222-1040, 636-4000.

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The Palm Beaches. Large Selection of Condominiums on Golf Course or Ocean. Fully furnished. For Sale or Rent. Miller & Sharkey Real Estate, Inc., Real Estate Brokers, 310 Royal Palm Way, Palm Beach, Fl 33480. Phone: 305-659-4014.

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Century Village, West Palm. Immaculate, furnished, ground floor, corner 2 bedroom 1½ baths. $45,000 U.S. 663-4562.

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Stockboy needed for busy bookstore. Permanent position. Hebrew speaking necessary. 781-9356 evenings.

Responsible experienced person wanted for warehouse job. Good potential for advancement. Call 661-5592.

Receptionist, typist, Girl Friday, good with calculator, invoicing, letter composition. Advancement opportunities for right person. 789-1326 evenings.

Chasidishe Jewish School seeking principal, must be well acquainted with Chasidic background, fluent Chasidishe Yiddish required. For more information call 781-3056.

People needed to participate in opinion surveys. Usually $20.00 for 2 hours. For more information telephone 922-0338.

HOUSES FOR RENT

Bathurst-Wilson. 3 bedrooms, 2 baths, 5 appliances, finished basement. Dec. 1 occupancy. $1,050. References required. 630-4570.

BATHURST AT CHABAD GATE
New non-profit co-op, 3 & 4 bd. townhouses. JAN.-FEB. occup., $675-$740 + utilities. 366-0293, Wkdays.

HOUSES FOR SALE

Bathurst-Patricia. Affordable 4 bedrooms, large lot facing park, steps to B'nai Torah & all amenities. Financing. 638-3861, 223-8447.

Palm Dr. Decorator's home. 4 bedroom, 2 basement apts., near Synagogue. $175,000. Central Air. 633-1749.

Bathurst-Sheppard. Prestige Brockington Crescent. Newly decorated. 2 storey 4 bedrooms, 4 bathrooms, den, 4,800 sq. feet including 2 rec rooms, fireplace, 109 ft. frontage. Near Synagogues, schools, shopping. Reduced to $269,900. Will take back mortgage. No agents. 633-2746.

HOUSES FOR SALE

Simcoe Real Estate Ltd.
663-6000

BATHURST-FINCH-STEELES
Take your choice:
1 Bdrm + Den
2 Bdrm + Den
3 Bdrm + Den
AVAILABLE Large Rooms, Loads of Cupboard space $$$$$ Spent in extras. Great Financing!! For Details Call Honey Kollins.

* * *

WANTED BY CASH BUYER
Lakefront Cottage in Belle Ewart. Bill.

* * *

****REDUCED****
BATHURST MANOR BEAUTY
3 Bedroom Bungalow, 2 Baths, Finished Basement, Garage, Fruit Trees. Too Many Features To List! Mort Weizenbluth.

* * *

BAYVIEW
EXECUTIVE - Builders own home, ½ acre, 3,200 sq. ft., 4 bdrms., 4 bathrms., all levels prof. fin., 10% mtge. Asking $289,900. Mr. Fischler.

* * *

BATHURST-STEELES
LARGE 3 bdrm. home 1,800 sq. ft., 3 baths, family rm., dble garage. Open House Sun. 2 to 5. Vendor has bought. Asking $114,7000. Victor Fischler.

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

BATHURST-PATRICIA
Lge. sidesplit, 65' frontage, 3 bdrms. + den, 3 baths, Hollywood kit., huge living & dining, fin. lower level, dble. garage, steps to everything.

* * *

CLANTON PARK
Custom built 4 bdrm., 4 baths, main fl. family rm. + den, dream kitchen with w/o, maid's quarters, circular stairway, steps to everything.

* * *

FINCH-WILMINGTON
Greatly reduced, lux. 3 bdrm. + den, Hollywood kit., w/o, 3 baths, fin. bsmt., private entrance, prof. decorated, dbl. garage.

A. & D. SEIDMAN 633-7373

SOLNIK & RYBAK
REAL ESTATE LTD REALTOR

***BATHURST-WILSON**
50'x132' LOT
$127,000. Completely renovated bungalow. Bsmt apt. Expensive extras. Linda Turner 789-7111.

* * *

PLAZA GREAT OPPORTUNITY
13 stores + offices, parking 65 cars. Net Net $100,800. Priced for quick sale. Mrs. Solnik 789-7111/783-8640.

WILSON AND BATHURST
$110,900
Three bedroom brick detached on gorgeous lot. Ultramodern kitchen with walk out to deck, new roof and frunace, finished basement, fireplace. $19,900 down, best value in area. Call Ron Mandlsohn.

* * *

OPPORTUNITY KNOCKS
Baycrest Centre triplex. Owner working out West, selling at grreat loss, only $132,500. Call Owen Ross, 486-5200.

CIMMERMAN REAL ESTATE LTD., REALTOR

Classified Ads

HOUSES FOR SALE

Paul Slavens
REAL ESTATE LTD. REALTOR

RESULTS RESULTS RESULTS RESULTS

483-4337

VILLAGE PROPERTIES

LOWER VILLAGE — COUNTRY SETTING
$695,000. Traditional stone front. Oak panelled library with fireplace. 5 bdrms. + den on 2nd. Gymnasium on 3rd. Ground level family rm. Picturesque ⅓ acre grounds. Call Nancy Prussky, 483-4337.

* * *

LOWER VILLAGE — $389,000
4 bdrm. 2 storey centre hall. Main flr. den. Master ens. Inground pool. Call Elaine Yaffe or Barbara Kaplan, 483-4337.

* * *

FOREST HILL RD. — 1ST AD
$569,000. Elegant centre hall Tudor. 4 bdrms. + library on 2nd. Grand living & dining rms. Magnificent panelling. Multi fireplaces. Call Harold Hillman, 483-4337. SOLD

* * *

OLD FOREST HILL RD. — VENDOR SAYS SELL
$498,000. Large principal rms; lovely library; 6-7 bdrms; mahogany accents thruout. Call Wilma Freedman, 483-4337.

* * *

ELDERWOOD DR. — $309,000
Authentic Lower Village Tudor. Absolutely move-in condition. Large principal rms. Smashing lower level. Call Eleanor Stanton, 483-4337. SOLD

* * *

LOWER VILLAGE — E. OF SPADINA
Handsome 5 bdrm. residence. Main flr. family & powder rms. New kitchen. Convenient to U.C.C. & B.S.S. schools. Call Harold Hillman, 483-4337.

* * *

LOWER VILLAGE — $569,000
Authentic 2 storey centre hall Georgian. 5 bdrms; main flr. family rm. + w/o to 155' lot & inground pool. Call Gary Mitchell, 483-4337.

* * *

VILLAGE TOWNHOME — $259,000
Fabulous 3 bdrm. Large living & dining rms. Deluxe eat-in kitchen. 3 baths, private garden. Call Eve Hillman, 483-4337.

* * *

SHALLMAR BLVD. — $269,000
Centre hall 2 storey, 4 bdrm. Main flr. den. Florida rm. Central air. Call Eleanor Stanton, 483-4337.

* * *

FOREST HILL — $210,000
2 storey, 3+ bdrms. Modern kitchen. Spacious principal rms; open fireplace & w/o to deck. Central air. Call Eleanor Stanton, 483-4337.

* * *

CENTRAL PROPERTIES

JUST REDUCED — NOW $214,000
1st time buyers just move-in! Convenient to Glen Cedar Park. New kitchen & baths. Central air. Finished lower level. Call Syma Solomon, 483-4337.

* * *

OPPORTUNITY — $125,000
Fabulous lot. Opportunity to build your dream home. Located near Synagogues. Call Jack Solomon, 483-4337.

* * *

BATHURST & YORK DOWNS — $129,000
Excellent 2 storey, 3 bdrm. Lower level family rm. Private garden. Attached garage & private drive. Call Marlene Federman, 483-4337.

* * *

AVENUE RD. & WILSON — $219,000
Oversized lot. 4 bdrm. centre hall. Main flr. powder rm. Finished lower level. Call Barbara Kaplan, 483-4337.

CONDOMINIUM RESIDENCES

150 HEATH ST. W. — $318,000
Custom suite with den in Toronto's ultimate condo residence. For details & appointment call Edie Winberg, 483-4337.

* * *

70 ROSEHILL — PERFECTION
Outstanding 2 bdrm. suite with picturesque view. Upgraded thruout. Call Judy Nathan, 483-4337.

* * *

66 COLLIER ST. — REDUCED TO SELL
$204,000. Unbeatable value + prestigious address. Very spacious 2 bdrm. + den. 2 baths. Eat-in kitchen. Steps to Yonge & Bloor. Call Elaine Goldenberg, 483-4337.

* * *

3000 BATHURST ST. — $129,000
Tastefully decorated 2 bdrm. suite. 2 baths; laundry ens. Assume 11% mtge. Call Harold Hillman, 483-4337.

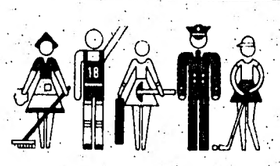
483-4337

Canada Trust Realtor

THORNHILL $159,900
Superb 9-rm. 2-storey all-brick, 1 block to Bathurst, custom kit., main-flr. fam. & laundry rms, 4 bdrms., large master has 4-pce. ens. Cent. air & vacuum are just a few of the many features offered with this exquisite home. First ad. Call Trudy Smith, 226-0803 or 773-8908.

BATHURST AND WILSON — a rare opportunity to be able to acquire a cosy 2 bedroom bungalow, with attached garage, finished basement, modern kitchen, walkout from diningroom to cedar deck, very desirable area, close to TTC, synagogue, shops, call Joseph Leonardis 630-6661.
JOSEPH LEONARDIS R.E., LTD.

C.J.N. Classifieds
Really Do Work! ! !
For
Home
Improvements



HOUSES FOR SALE

MISTER REAL ESTATE INC.

BATHURST & SPRINGATE — YOUR CHOICE!
One 4 bdrm with finished bsmt, one 3 bdrm, stunning decor, outstanding value. Both have $$$ in upgrades. EVELYN POLLOCK 224-2800.

* * *

BATHURST-STEELES — $195,000 GORGEOUS
Detached bungalow. Family room, den, ultra kit., super decorated, prof. landscaped. KAREN SALOMON 224-2800.

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BATHURST-FINCH $52,900 "HOT BUY"
Lovely Bi-level 2 bdrm condo., move-in cond., 4 appliances, good financing. Must sell! ANNETTE LIPTON 224-2800.

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YONGE-STEELES — JUST LISTED
Luxury 2 bdrm condo, move-in cond., master ensuite, mod. kit., appls., 2 parking, plus broadloom, +++ JOE SALOMON 224-2800.

* * *

GREEN LANE-LESLIE, NEW BUILDER'S MODEL
2,900 sq. ft. of luxury, 5 bdrms, open oak stairway, fab kitchen, prof. decorated & priced to sell. JUDY TEPERMAN 223-5100.

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BATHURST-STEELES — $109,900 "MUST SELL"
Huge 3 bdrm, 2 storey, 3 baths, main fl. family room, garage. A. IZSAK 224-2800.

* * *

BATHURST NEAR "Y" — UPGRADED
Det. 2 storey, 3 bdrms, oak panelled fam room + fireplace, appls., ensuite jacuzzi, central air, reduced to $159,900. SHELLY TEICHBERG 224-2800.

* * *

LESLIE-VAN HORNE — $110,900 DON'T WAIT
4 bdrm link, fireplace, 30 x 120 lot, large rooms, sunny & bright. SARAH ROVET 224-2800.

* * *

BAYVIEW-GREEN LANE — LAST SEVEN!
Brand new, custom built, starting at $165,900. Centre halls with huge greenhouse kit, dble garage +++ PAUL PISTER 224-2800.

* * *

BATHURST MANOR — OWNER'S MORTGAGE
Executive, large 3 bdrm bungalow, ensuite bath, main fl. family rm, finished bsmt, dble garage. OLGA VERRALL 224-2800.

* * *

BATHURST VILLAGE — SPLIT LEVEL BEAUTY!
Main fl. fam. rm & den, 3 bathrooms, Hollywood kit., 5 appls., loads of built-ins, central air. Steps to Bathurst. PEARLY DENNIS 224-2800.

* * *

A DOCTOR'S BARGAIN ONLY $78,000
Bathurst-Chabad Gate. A lot to build your home & office. Great location opportunity. ORLAND VERRALL 224-2800.

* * *

BATHURST SOUTH OF STEELES "HOT"
Fabulous semi, 3 bdrms, 2 baths, finished bsmt apartment. Great location - Must sell- RANDY COHEN 224-2800.

* * *

BATHURST-STEELES "SPRING FARM"
Exquisite 3 bdrm, 2 storey, det., 3 baths, central air, priced for quick sale at $114,000. DAVID LAREN 224-2800.

ALAN NEWTON
REAL ESTATE LTD. REALTOR

BATHURST-STEELES "QUIET COURT"
$218,900. Reduced for quick sale! 2,940' of sheer luxury backing onto a park! 4 huge bdrms, master includes sitting rm and 5 piece ensuite, professionally fin bsmt, extras galore! M. Burg 736-1100.

* * *

BATHURST-STEELES LUXURY TOWNHOME
$91,900. Facing a park! This 3 bdrm home features 3 bathrms, bright kitchen, living rm + fireplace, finished bsmt, 5 appls. S. Halpern 736-1100.

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THORNHILL SEMI — ONLY $95,900
Lowest price in area! 3 bdrms, combination living-dining rms, powder rm, finished bsmt with wet bar and fireplace. B. Lewis 736-1100.

* * *

BAYVIEW-JOHN 188' LOT
$152,500. 5 level backsplit, 4 bdrms, family rm on main floor, hollywood kit, double garage. B. Goldkind 736-1100. SOLD

* * *

BATHURST-STEELES EXTRAS! EXTRAS!
$149,900. 4 bdrm, 2 storey, large family rm, laundry rm on main floor, 4 bathrms, ½ fin bsmt, double garage. M. Potok 736-1100.

* * *

BATHURST-STEELES "5 LEVEL SPLIT"
$135,000. Gorgeous detached 3 bdrm, huge family rm, separate living-dining rms, sunken master bdrm, skylight, stone driveway. B. Goldkind 736-1100.

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BATHURST-STEELES "DESIGNER BUILT"
$156,900. Over $25,000 spent in extras! 2 storey dining rm, fireplace in master bdrm and family rm, skylight. Must be seen. C. Lipton 736-1100.

HOUSES FOR SALE

ALAN UNGERMAN 731-7111
REALTY LIMITED REALTOR

BATHURST & STEELES — JUST LISTED!
Quiet court, Lg. 4 bdrm., oversized lot, mn. flr. fam. & laundry rm., greenhouse kitch. Extras! $179,900. Joey Taylor, 731-7111.

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BATHURST-STEELES — 3,200 SQ. FT.
Magnificent 4 bdrm., lg. lot, ceramics, mn. flr. fam. rm. & den. $189,900. Ted Waxman, 731-7111.

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BATHURST-STEELES — JUST LISTED!
2,000+ sq. ft. of luxury! 4 bdrm., mn. flr. fam. rm., sunken liv. rm., lg. lot. Quiet street. Michael Spagat, 731-7111.

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BATHURST-STEELES — $159,500
Lg. 4 bdrm. 2 storey, 2,150 sq. ft., 12½% mtge. to '86. $$$ in upgrades, decorated+! Maxine Povering, 731-7111.

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BATHURST/STEELES — SPRING FARM
Immaculate 4 bdrm. Extras! Save $$$ on builder's price! Vendor bought. Exceptional value. L. Alexander, 731-7111.

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BATHURST-STEELES — VACANT
Owner transferred! Lg. fam. home, oversized kitch., firepl., cedar deck, 4 pc. ensuite, fin. bsmnt., 2-car gar. $129,900. Bev Ross, 731-7111.

* * *

BATHURST-STEELES — $133,900
Charming 3 bdrm., fin. bsmnt., fieldstone firepl., lg. lot, dble. gar., hardwood flrs. Laureen Unroth, 731-7111.

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BATHURST-STEELES — DEMAND STREET
Immaculate 3 bdrm., ensuite, lg. fenced lot, c-a, ideal 1st time buyer home. Ted Waxman, 731-7111.

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BATHURST-STEELES — QUIET COURT
Starter home! 3 bdrms., master ensuite, upgrades, near TTC, shopping, schools. $111,000. Barry Collis, 731-7111.

* * *

BATHURST-STEELES — $93,000
Immaculate 3 bdrm., fin. bsmnt. with wlkt. 2-4 pc. bath, quiet court. Vendor anxious! Ted Waxman, 731-7111.

* * *

SOMETHING DIFFERENT — $164,900
Unique design, quiet cres. Mn. flr. fam. rm., wlkt. to patio & inground pool, built-ins. Maxine Roness, 731-7111.

* * *

BATHURST-CHARLTON BLVD. - $169,900
Lg. 4 bdrm home. Master ensuite. MN. flr. fam. rm, finished low lev., 2 car gar. Extras. Ted Waxman 731-7111.

* * *

BATHURST WILSON — ESTATE SALE
3 bdrm, master ensuite, 5 appl. 56' x 150' lot. C-A, fin. bsmnt., 5 appl. $133,500. Evelyn Farber, 731-7111.

* * *

BATHURST/WILSON/401 — $117,900
Updated 3 bdrm. bung., modern white kitch., new bthrm., oak flrs., move-in cond. Joey Taylor, 731-7111.

* * *

BATHURST - BAYCREST SIDESPLIT — JUST REDUCED
Master ensuite, open concept cathedral ceiling, Fieldstone firepl. Lg. lot. Vendor financing. Carole Lazer 731-7111.

* * *

BATHURST-GLENCAIRN — $209,900
Lg. 4 bdrm., lg. fam. rm. Huge principal rms., fin. bsmnt., extras. Renovated. Near shuls. Ted Waxman, 731-7111.

* * *

LESLIE - YORK MILLS — $269,000
Custom 4 bdrm sidesplit. Gourmet kit. Overlooks mn. fl. fam. rm. Rec. rm., 2 firepl. Maxine Povering 731-7111.

* * *

LESLIE-VAN HORNE — $107,900
3 bdrm. semi, Hollywood kitch., firepl., fin. bsmnt., panelled rec. rm. Carole Lazer, 731-7111.

HERSH 633-7777
Rose Hersh Limited, Realtor

***ANTIBES-BATHURST**
1,500 SQ. FT. CONDO
Elegant 3 bdrm luxury apt. Spacious principal rooms. 2-4 pc. bathrms. Kit with window. Security system. Central air. Wrap around carpeted balcony. Expensive extras. Vacant. Elena or Mark Pechura.

* * *

***ATTN: RENOVATED!! LOT 50'x141'**
North of Sheppard. W. of Bathurst. Close to bus and shopping. Brick bungalow. 5-6 rms. Needs repairs. Vendor financing. Excellent opportunity. Asking $109,900. Goldie Kay.

* * *

***BATHURST-SHEPPARD UNIQUE BUNGALOW**
Owner transferred! 1st ad. Double garage. Wrap around deck. 3 bdrms. W/O on ground level family room to ravine with spectacular view. Central air. Asking only $159,000. Ruth Trachter.

* * *

***FINCH-WILMINGTON 3 BDRM BUNGALOW**
Modern kit, ceramic floor. Fin bsmt with separate entrance. New roof and windows. Close to TTC, schools and shopping. 12.4% mtge. Elena or Mark Pechura.

* * *

***STEELES-YONGE 3 BDRM BUNGALOW**
New listing! Immaculate semi. 4 appl. New roof, windows, broadloom. Partially finished bsmt. Terrific financing. Asking $95,000. Opportunity for 1st time buyer! Elena or Mark Pechura.

HOUSES FOR SALE

Sadie Moranis
Limited • Realtor
449-2020

PERSONALIZED SERVICE QUALITY HOMES

BEST BUY IN BAYVIEW-YORK MILLS!!
$219,900. Won't last! Renovated 3 bdrm. Bungalow on 185' lot! White kit., new bath ensuite, mortgage!! Terry Moranis 449-2020.

* * *

OWEN BLVD. 2 LEVEL BUNGALOW/RAVINE
$269,000. New price! Gracious 3-4 bdrms., 23' living rm., stone fireplace, spacious lower level, 25' rec rm., walkout! N. Dunlop 449-2020.

* * *

SHAPING UP BEAUTIFULLY! BAYVIEW!!
$595,000. 3,800 sq. ft. of quality workmanship! Main floor den & fam. rm. 5 bed., prestigious street! More! Terry Moranis 449-2020.

* * *

BRIAR HILL AVE. — GEM! ALLENBY AREA!
$229,000. Large principal rms. 3+ bdrms., big master, private dr., finished lower level. Beautiful home! Brenda Kinnear 449-2020.

* * *

BRIAR HILL — RIGHT FOR YOUNG FAMILY
$249,000. Updated home nr. Bathurst. Lovely oak floors, eat-in kitchen + 2 pc. on main. Finished basement. Private drive. J. Hakes 449-2020.

* * *

HEDGEWOOD RD. AREA MELLOW AS PINE!
$298,000. Ideal for your antiques! 4 bdrms., 2 baths, lovely treed English garden. Walk to York Mills subway. Don LePage 449-2020.

* * *

CHOICE CEDARVALE LOCATION
Drastic reduction to $229,500. Charming centre hall plan. Fabulous main floor family rm. plus 5 bdrms. Value! Natalie Schacter 449-2020.

* * *

YORK MILLS-LESLIE PRESTIGIOUS CRES.
Available immediately. Excellent family home close to all amenities. Gourmet kit. Panelled family room, sauna too. Penny Cader 449-2020.

* * *

SENSATIONAL CONTEMPORARY
$398,500. Denlow outstanding southern exposed lot. Cathedral ceilings, 4 bdrms., custom bsmt., greenhouse windows. Sandi Kert 449-2020.

* * *

ARCHITECT'S HOME, GRANITE CLUB AREA
Bayview, Blythwood, 2 level raised bungalow, 5 bdrms., 5 baths, main fam., lib., mod. kitch., sep. din. rm. $479,000. G. & A. Donnenfield 449-2020.

* * *

DESIRED TRADITIONAL GEORGIAN TUDOR
$649,500. Energy saving southern exposed lot. Easy entertaining flow, 5 bdrms., 3 ensuites, Fam. Rm. + Lib. M. Young 449-2020.

* * *

LAWRENCE PK. "NEW" 5 BDRM. GEORGIAN
$655,000. Gracious principal rms.! Main floor family + study. Fabulous sep. master suite. South exposure, deep lot! D. Allen 449-2020.

* * *

***LAWRENCE-BATHURST JUST REDUCED!**
$159,500 Mint condition! Main floor family room. 3 bdrms, 2 baths, finished lower level. Central air. Natalie Schacter 449-2020.

GORD WASSERMAN LIMITED

***OWNER HAS BOUGHT** - 4 bdrm split, 3 baths, main fl. laundry. Close to shuls, schools, shopping & TTC. The best of everything being offered. Helen Wasserman 630-9930.

Classified Ads

HOUSES FOR SALE

VILLAGE
REAL ESTATE LTD. REALTOR
483-2299

LOWER VILLAGE $599,000
Elegant 6 Bdrm stone front tudor residence. Totally updated & ready to move-in. 4 Bdrms & Library with cathedral ceiling on 2nd. Master with jacuzzi ensuite. Finished lower level, CAC, double car garage, 55' x 142' lot. Allen Tobe.

* * *

CITY LIVING AT IT'S FINEST $229,000
3 bedroom detached home. Features sunken living room with fireplace, den on main, floating staircase w/o lower level, central air and private drive. Allan Spivak.

* * *

ROOM TO GROW
Central convenience, 5 bedrooms, large principal rooms inc. main floor den and finished rec room, master ensuite. Sep quarters for help, move-in condition and more. Gloria Cole.

* * *

1ST AD! FOREST HILL NORTH $184,900
2,500 sq. ft. of luxury. 4 bedrooms, 3 baths. Features 2nd floor library with cathedral ceiling & skylight, master retreat, main floor family rm., fenced yard +++ A. Linden/E. Ryczke.

* * *

LOOKING FOR THE PERFECT APARTMENT
We have 2. Both approx. 1,300 sq. ft. of luxury. Inc appliances, 2 full baths, fabulous facilities from $118,500. Allan Spivak.

* * *

DON MILLS & STEELES
1st Ad! Perfect for 1st time buyer. 2 stry, 4 bdrms, 2 baths, fin lower level, CAC, thousands in upgrades. Allen Tobe.

ROYAL TRUST
Corporation of Canada, Realtor

WHY RENT WHEN YOU CAN OWN?
$109,000 buys you a 3-bdrm. home backing on open space, close to synagogues, schools & buses. M. Butler, 881-3232.

* * *

IN THE HEART OF NORTH YORK
Home designated for use as professional business office, 2,000 sq. ft. of useful space, good potential for extension. Alex Dovenman, 635-1170.

* * *

OPEN HOUSE — 234 FISHERVILLE, SUN. 1-5
Location! Quality! New luxury 2-storey home, whirlpool, marble, etc.; steps to synagogues, plazas, TTC, schools & park. Alex Dovenman, 635-1170.

* * *

BATHURST & FAIRLAWN
3 bdrm., centre hall, now only $119,900. Spacious lot, 40'x115', with a unique workshop; 3 baths, beautifully fin. lower level & more. Call Sue Clark & Kay Ball for details, 482-3760.

A.E. LePAGE
RESIDENTIAL REAL ESTATE SERVICES
The name friends recommend

MAGNIFICENT TUDOR ESTATE IN KING
Stately 3 Storey Home on 10 Acres, Large Principal Rooms, Irreplaceable Workmanship, Inground Pool, Full Cabana with Kitchen and Changing Rooms. $1,250,000, Elli Davis or Jackie Johnson 921-1112.

* * *

DON'T READ ANY FURTHER . . .
Unless you are Looking for one of the Finest California - Style Bungalows in Bayview!! Inner Courtyard and Pool, 4 Large Bedrooms, Vast Lower Level. $615,000, Elli Davis 921-1112 or 968-6881.

* * *

CONDOMINIUMS — MY SPECIALITY!
* Granite Place
* Harbour Square
* 66 Collier St.
* 260 Heath St., W.
AND MORE! Let's Discuss the possibilities of Buying or Selling, Elli Davis, 921-1112 or 968-6881.

* * *

3000 BATHURST STREET
Must be Sold Now! Vendor Transferred. Now Vacant. Make an Offer - All Considered. Listed at $145,000. Beautiful three Bedroom Corner Unit. Excellent Condition. You can get the Best buy ever! Roslyn Avery 487-4311.

* * *

LOOKING FOR A BEAUTIFUL LOT
Plus an Excellent House for Entertaining? This property has been reduced to $269,000 with Vendor Financing and is open to offers. If you want to be near Donald Club and Bayview and York Mills - then call now! Roslyn Avery 487-4311.

* * *

$121,900. THORNHILL TUDOR 1ST AD.
Don Mills/Steeles. Est. Jewish Area. Fabulous Finished Recreation Rm. + F/Place. Loaded, 4 Bdrm. Home, Large Eat-In Updated Kit., May 85 Poss'n. Warren Cooper 221-5515.

* * *

$1,150/MONTH — SKYMARK — 1ST AD
Imagine 25 Floors in the Sky - In one of the Most Fab. Complexes in Toronto — Skymark! Available Jan./85. Call now for Viewing Appt. W. Cooper 221-5515 or 731-0942.

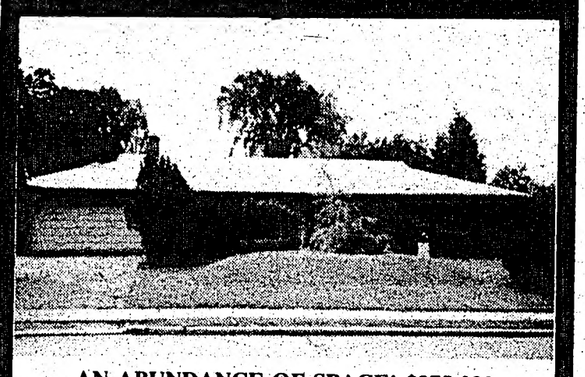
* * *

JACKSON'S PT. COUNTRY PROPERTY
Approx. 200 x 200'. Off Dalton Rd. Heavily Treed. Residential Area, $29,900. Warren Cooper 221-5515.

A Division of A.E. LePage Real Estate Services Ltd. Realtor

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR



AN ABUNDANCE OF SPACE! $375,000
Pretty ranch bungalow with 4 bedrooms - 4 baths. Den. 20' x 20' family room. Superb lower level with 3 large games rooms. Toby Saltzman.

* * *

INDOOR POOL — RAVINE — STREAM
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OBITUARIES

Sydney Applebaum on Nov. 3/84, late of 21 Dale Ave., #932.
Harry Bassin on Nov. 4/84, late of 1 Canyon Ave., #504.
Sue Daniels on Nov. 4/84, late of 1719 Bathurst St., Lower Duplex.
Bert Drew on Nov. 2/84, late of 1 Canyon Ave., #1508.
Rose Fistell on Nov. 3/84, late of 20 Westlodge, #708.
Izzie Freiman on Nov. 2/84, late of 112 Westgate Ave.
Sam Glasier on Nov. 7/84, late of 118 Clifton Ave.
Irving Ginsberg on Nov. 4/84, late of 107 McGillivray Ave.
Eva Grossman on Nov. 5/84, late of Baycrest Centre.
Aaron Herman on Nov. 2/84, late of 188 Acton Ave.
Agnes Kassirer on Nov. 7/84, late of 1925 Steeles Ave. E.
Frances Levy on Nov. 3/84, late of 812 King St. E.
Betty Lindgren on Nov. 6/84, late of Baycrest Centre.
Sylvia Mendelsohn on Nov. 2/84, late of 2515 Bathurst St., #109.
Barbara Roat on Nov. 2/84, late of 829 Simcoe St. N.
Nathan Rotenberg on Nov. 8/84, late of 2515 Bathurst St., #907.
Louis Weisbrod on Nov. 7/84, late of 26 Jay St.
Abraham Woolf on Nov. 7/84, late of 650 Briar Hill Ave., #309.

BENJAMIN'S PARK MEMORIAL CHAPEL

Berger, Marie on November 10, 1984, late of 338 Brooke Avenue.
Enstein, Elizabeth on November 11, 1984, late of Baycrest Centre.
Fink, Lyla on November 13, 1984, late of 7 Brill Crescent.
Gotheil, Dora on November 9, 1984, late of 141 Almore Avenue.
Marcus, Max on November 12, 1984, late of 72 Claver Avenue.
Peters, Janina on November 8, 1984, late of 24 Nomad Crescent.
Schreibman, Zelda on November 6, 1984, late of 285 Joicey Blvd.

Steeles-College Memorial Chapel

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Hunger strike called as protest

New Soviet crackdown on Refuseniks

By JEFF ROSEN

TORONTO —

To protest the recent arrest of five Jewish Refuseniks in the Soviet Union, the World Jewry Committee of the National Council of Jewish Women, Toronto section, will hold a 1-day hunger strike on Dec. 10.

Jeanette Goldman, vice-chairman of the National Council, said that about 50 people will take part in the 1-day sympathy strike joining the over 100 Rufuseniks in the Soviet Union who went on a hunger strike in late October.

Goldman said that the Refuseniks began a hunger strike to draw attention to what they believe will be a show trial for the five accused.

She said that the KGB, acting on party instructions, appears to be cracking down on religious activists in general and on the aliya movement and on the Jewish religion and culture.

"There seems to be a desire to stamp out this religious revival."

According to Goldman, chairman of the Committee for Soviet Jewry, Canadian Jewish Congress, Ontario Region, this latest "drug libel campaign," commenced in late July when Alexander Kholmiansky of Moscow was arrested and sentenced to 10 days detention for allegedly "destroying flowers" in Estonia.

After interrogating Kholmiansky's family and friends and confiscating religious articles, the KGB searched Kholmiansky's home and "found" a pistol.

Yakov Levin was arrested on Aug. 12 on charges of defaming the state and on Sept. 7 Yuli Edelshtein was charged with possession of narcotics after the KGB discovered drugs in a matchbox among his children's toys in his apartment.

Goldman said that Soviet authorities have accused Edelshtein of using the drugs for "medieval Jewish rituals."

Goldman said that the accusation of drug use for religious purposes has been leveled against many Refuseniks called to testify in the investigation of the five men.

"This 'drug libel campaign,' a new and dangerous developement, is reminiscent of the Beilis Blood Libel Trial of 1913 in Kiev," Goldman said.

In that trial, Menahem Mendel Beilis was charged with murdering a 12-year-old boy and using his blood for ritual purposes. While Beilis was eventually found not guilty of murder, the case resulted in an anti-Jewish campaign and Beilis was forced to spend two years in prison prior to the start of his trial.

In addition to the arrest of the three teachers whose trial dates have not yet been set, Goldman said that two additional Refuseniks have recently been arrested. On Oct. 16 Yakov Mesh was "taken by force" by police. While Goldman said that Mesh did not offer resistance during his arrest, she has learned that he is now limping and has bruises on his face.

While Mesh has not yet been charged, Goldman said he is being held for offering resistance to the police.

On Oct. 21 Mark Nepomniashchy was arrested for defaming the state.

Goldman said the public should send letters to Prime Minister Brian Mulroney and the government protesting the recent arrests.

Nahon working to reunite Soviet family

TORONTO —

A group of Jewish high school students in Ontario is attempting to bridge the gap between countries and cultures in an effort to aid a 25-year-old Jewish Refusenik who has been separated from her father for 12 years.

Susan Poizner, co-chairman of Nahon (North American High School Organization Network), told The CJN that Nahon is attempting to publicize the case of Marina Tiemkin in an effort to secure her release from the Soviet Union and to reunite her with her father, physicist Alexander Tiemkin, who lives in Israel.

Recounting Tiemkin's story, Poizner said Marina and her father applied for permission to emigrate to Israel in May 1972, against the wishes of her mother Maya Markovna Raiskaya, a child psychologist, who felt that her job at the Moscow Academy of Educational Sciences would be jeopardized if her daughter went to Israel.

In October 1972 Marina and Alexander were granted permission to leave for Israel. However when they went to pick up their visas they were told Marina was not allowed to leave the country.

Alexander was eventually deprived of his parental rights by the courts on the grounds that his Zionist activities and efforts to emigrate to Israel were an anti-social influence on his daughter.

In Februrary 1973 the young Refusenik was kidnapped from her home by Moscow police and taken to a Communist reprogramming camp. Upon arriving, the 13-year-old staged a 4-day hunger strike and refused to wear the Young Pioneer red tie which all children in the Soviet Union are forced to wear.

"She spoke with members of the camp administration like a free and proud human being speaks with a wicked kind of ape," states her father in a press release. "She felt her moral superiority and did not hide it.

"She was in the camp like in prison, she was perpetually under surveillance and spied (upon), any contacts of Marina with me and our friends were stopped by the KGB. But at heart she remained a free human being, a convinced Zionist who knew that her Motherland is Israel, not the Soviet Union."

While Alexander managed to get into the camp to see his daughter once, he was finally given an ultimatum in October: either be sentenced to a labor camp or leave the Soviet Union.

Today Marina lives with her mother in the Soviet Union and is not allowed any communication with the outside world.

As part of Nahon's effort to publicize Tiemkin's ordeal, Poizner said they will be organizing a flyer campaign and may put together the "biggest postcard in the world." As well, Poizner said Nahon will be getting in contact with her father.

"We're taking her as a symbol because she's young and we can identify with her," Poizner said.

Nahon started seven months ago as an outlet for young Jewish people to "promote the ideals of social activism." It is affiliated with Network, the Jewish university students' group, and is made up of high school students in the southern Ontario area.

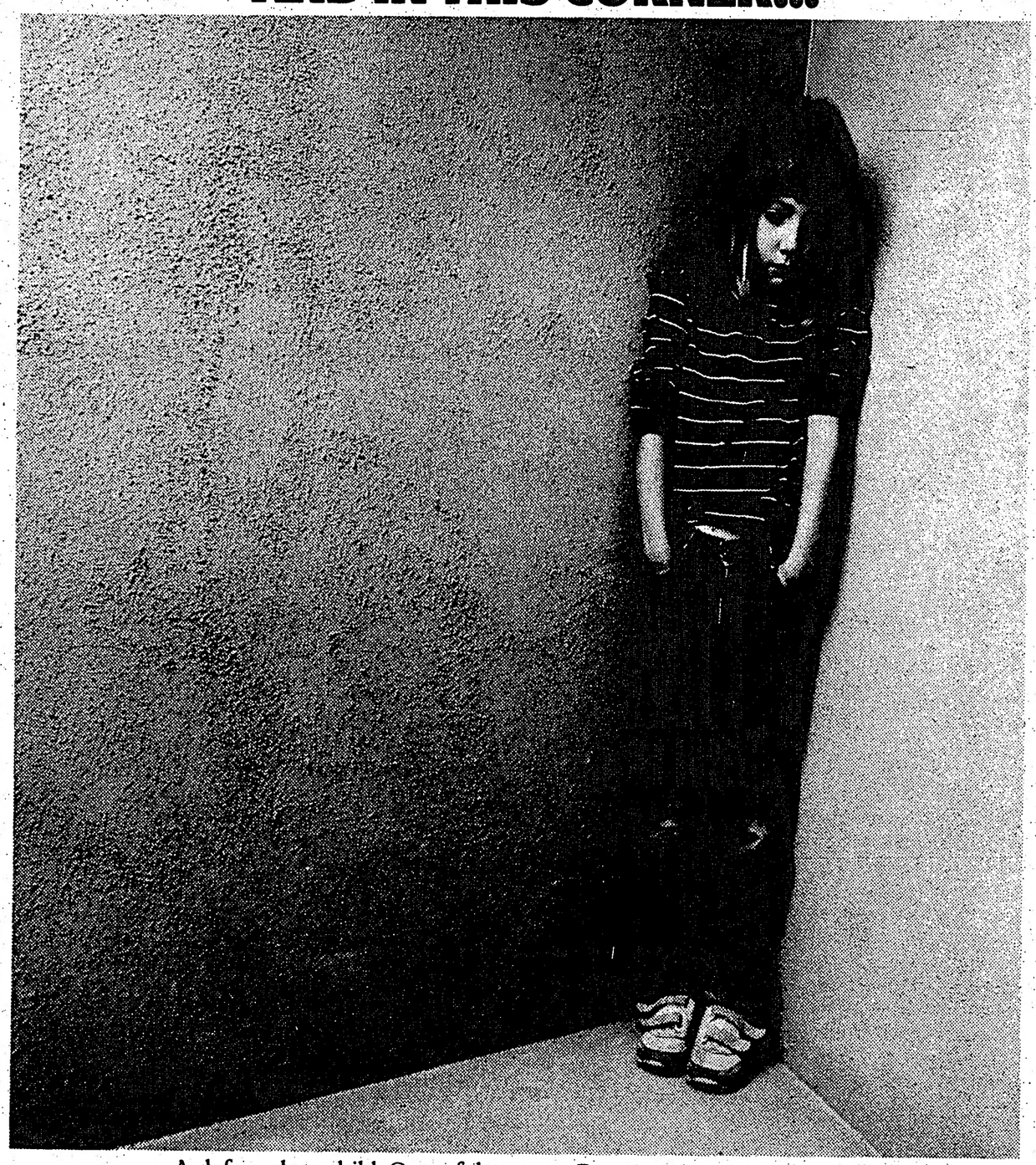
Poizner said similar groups are being organized in Ottawa and Montreal.

Watch for ...

The CJN survey in next week's issue.

Please fill it out and return in the postage paid envelope provided.

AND IN THIS CORNER...



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Professionals, working with or treating young people, have a legal duty to report suspected cases of child abuse to their local Children's Aid Society or Family and Children's Services.

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Ontario
Ministry of Community and Social Services
Frank Drea, Minister
William Davis, Premier

Write for the free booklet "Child Abuse Prevention,"
c/o Ontario Centre for the Prevention of Child Abuse, 700 Bay Street, Toronto, Ontario M7A 1E9.

Reintroduces youth to Torah

"Discotheque rabbi" conquers Migdal HaEmek

TORONTO —

In an age of cynicism, when society chips away at our Jewishness and problems dwarf solutions, what can one man do?

Consider Rabbi Yitschok Dovid Grossman.

In 1969 Grossman led a nucleus of yeshiva students to a small development town in Israel's Galilee. "B'nai-Brak wouldn't miss another religious Jew," he said. "Migdal HaEmek would."

What drew Grossman to Migdal HaEmek were the kinds of things that drive others away: crime, juvenile delinquency, broken homes and other social problems. Day after day Grossman went around town, listening to young and old. He entered kiosks and discos to unearth Israel's youth and reintroduce them to their Jewish heritage and a life of Torah.

His methods earned him the title the "discotheque rabbi" and he took Migdal HaEmek by storm. Students gathered at his home to attend classes and seek advice. Then, by a vote of its 14,000 citzens, Grossman was elected chief rabbi of the town. A year later, under his leadership, the school Migdal Ohr — Tower of Light — was founded.

Grossman will be in Toronto on Dec. 2 as guest of honor at a parlor meeting at the home of Mr. and Mrs. Ezriel Reichman, where he will be soliciting support for his projects.

Galilee community changes

Twelve years after Grossman's arrival, Migdal HaEmek is a town of 18 synagogues and three mikvot; a town where every single store — down to the smallest kiosk — is closed on Shabbat. Once infamous for its crime, Migdal HaEmek is now famous for its centre of learning and religious inspiration.

How can one man turn 10 students into 2,000, and change makeshift cottage classrooms into a massive complex of buildings?

Migdal Ohr's anthem tells it all: "Have faith, just faith in the Creator / Then all will go well for you / Today and every day / In this world and in the world to come."

Today, there is much to be proud of: five kindergartens totaling 150 children; both boys and girls elementary and junior high schools; a boys dormitory; a mesifta of 450 children; a yeshiva-gedolah of over 100; and a kollel program of 40 young men.

There are also modern educational, vocational and recreational facilities available, modern medical and dental care, and students receive everything from room and board to clothing and spending money. Moreover love and personal attention are extended by the faculty who, like family, are always accessible to offer guidance, advice or just to lend an ear.

The Migdal Ohr network even extends beyond the school's campus. Migdal Ohr sponsors yeshivot erev (afternoon classes) all across the Galilee: in Afula, Tiberias, Tirat HaCarmel, Acko, Haifa, Kiryat Ata, Beit Shean, Yoknam, Natzeret Ilit and Ramat Yishai. In all these places hundreds of children meet periodically to learn more about Judaism, Torah and mitzvot. There is even a soldiers' division of yeshivat erev which meets in Afula as well.

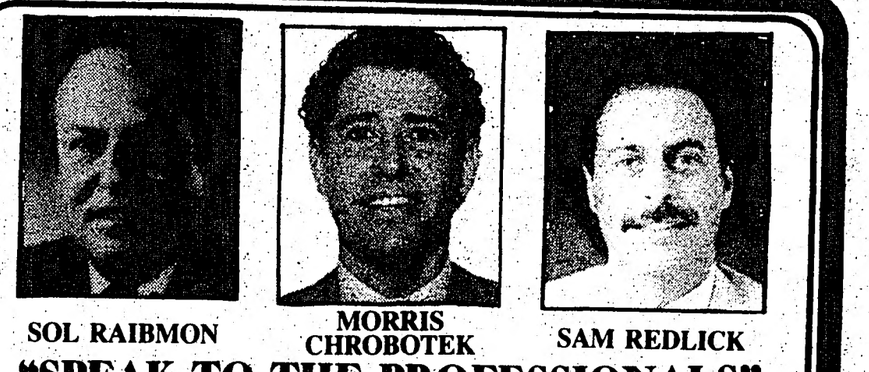
The Migdal Ohr light has penetrated even the darkest of corners — Israel's prisons. In Tel Mond, prisoners receive daily visits, and in Damon, Shattah and Meggido, periodic visits by Grossman, laden with holiday goodies, show prisoners there are those who still remember and care about them.

"Our brothers are behind those prison bars," Grossman states. "They are Jews like you and I, and they need our help."

"I am fed up with the lies and the waste in my life," wrote one young man to Grossman. "I am searching for truth and meaning and I see this in you."

In recognition for his concern and the programs he has instituted, Grossman has earned the Israeli government's Aryeh Levin Award and he recently received Israel's prestigious Ahavat Yisrael Award from President Chaim Herzog.

Israel's President Chaim Herzog, left, presents the Ahavat Yisrael Award to Rabbi Yitschok Dovid Grossman, right.



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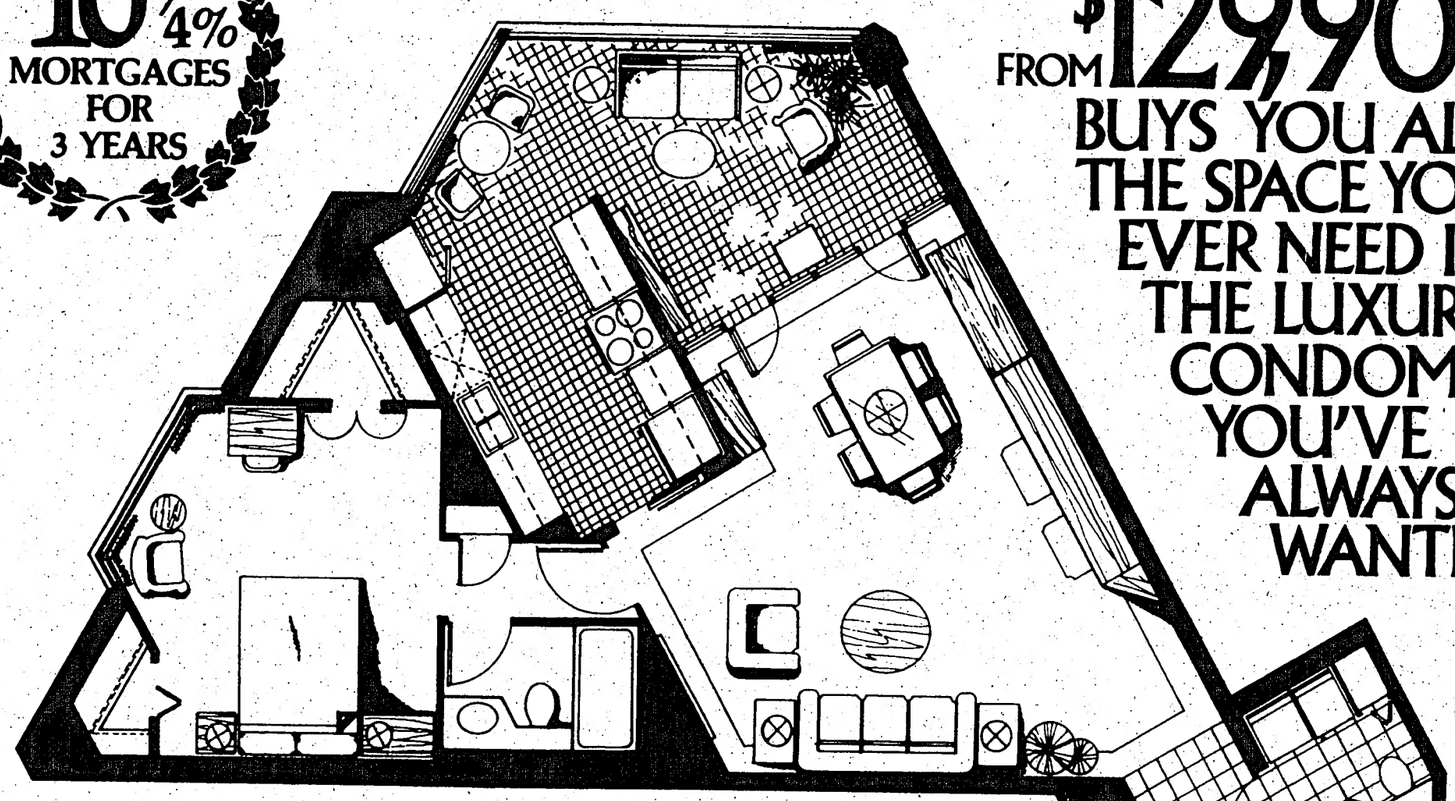

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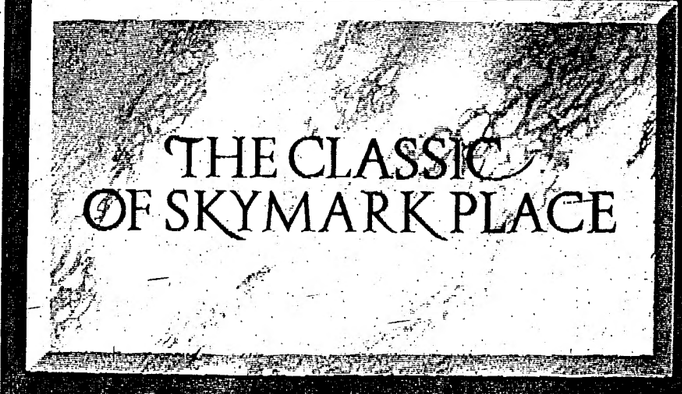

SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, NOVEMBER 22, 1984

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XIII, NUMBER 3, NOVEMBER 1984

RETHINKING ZIONIST IDEOLOGY — A SYMPOSIUM

RABBI DOW MARMUR, JACK N. LIGHTSTONE, JACQUES KORNBERG, HOWARD ROITER, JULIEN BAUER

New Directions for Zionism Today

by Rabbi Dow Marmur

SPEAKING at the 1983 convention of the Zionist Federation of Great Britain and Ireland, Professor Anita Shapira of Tel Aviv University made the point that Zionism was born out of the Jews' simultaneous encounter with modernity and anti-Semitism. "The vaguely articulated notions of Jewish nationalism," she said, "became significant and potent when the integration of the Jews into the modern world clashed head-on with the spectre of anti-Semitism." She also said that for the Jew at the turn of the century, "a secular Jewish nationalism could be his answer to the secular nationalism which refused him entrance," and quoted with approval Yehezkel Kaufmann's dictum that "Zionism was not born out of the fear of assimilation but out of the recognition that assimilation was impossible."

A second characteristic of the early stages of modern Zionism, according to Professor Shapira, was its revolutionary nature. Speaking of the men and women of the Second Aliyah, she said that "their road to the modern world led through a belief in revolution, in socialism, in the remaking of society, the brotherhood of man, internationalism and utopian schemes."

Reviewing the history of Zionism, Professor Shapira concluded her exposé with this question: "In which direction is Zionism moving today and what is the role which Zionism in the West can play in determining this direction?" To answer this question is, of course, to formulate Zionist ideology today.

To start with, let us bear in mind that Zionist ideology today is being formulated in conditions quite different from those that characterized the emergence of Zionism. For Jews today can, especially in the West, assimilate without too many obstacles. The anti-Semitism that inhibited earlier generations of "emancipated" Jews from integrating into Western society is much less potent today. The principal manifestation of what remains is anti-Zionism, which suggests to some Jews that distancing oneself from Zionism improves one's chances to assimilate. This means that we cannot persuade our contemporaries to embrace Zionism in order to express themselves as modern, emancipated, secular men and women; they can do so, and do so, in other ways. Affirmation of Zionism is today a firm statement against assimilation.

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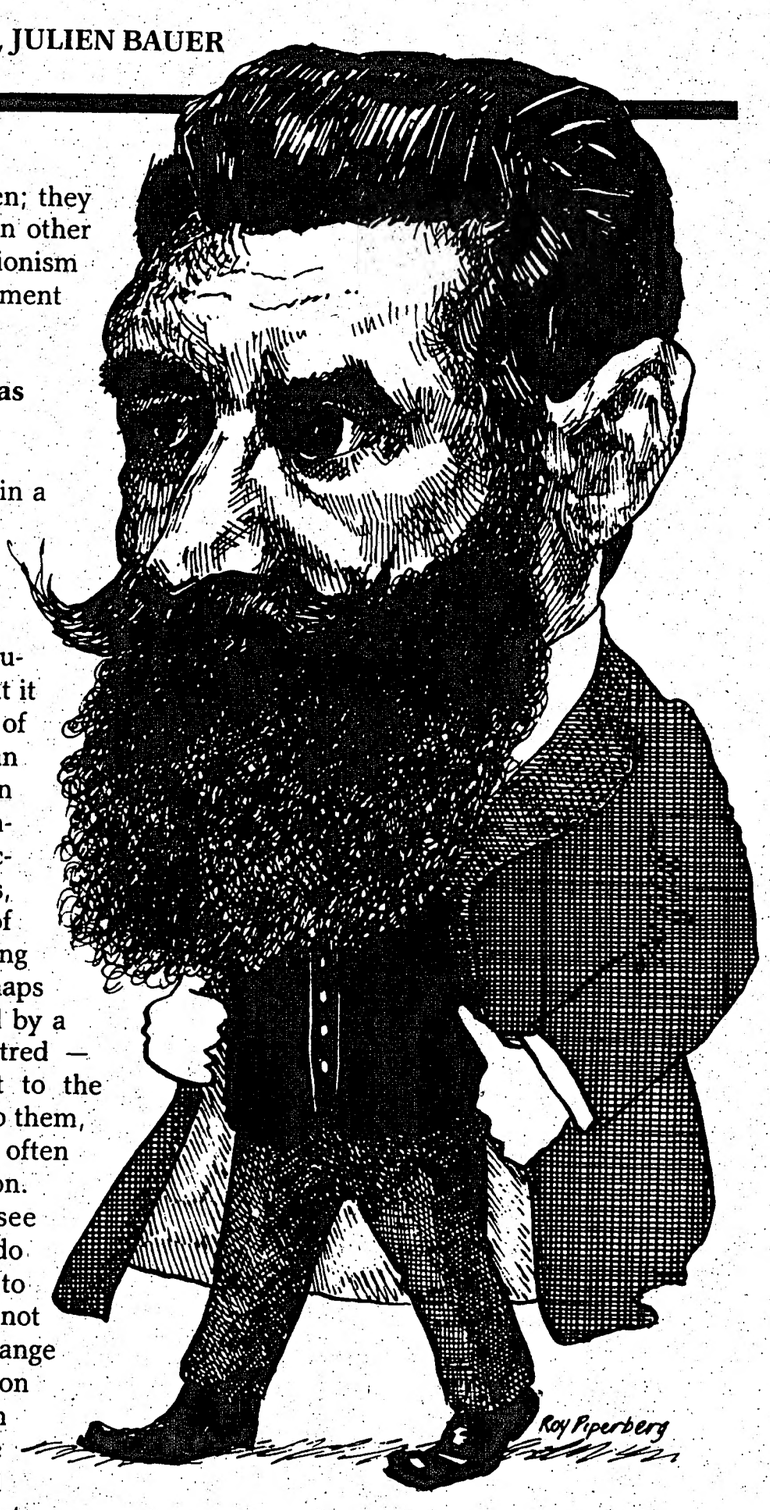

Zionism Perceived as Bourgeois

Similarly, we are not in a position to fuse our children's revolutionary zeal, such as it is, with commitment to Zionism. Even if revolution means to them what it meant to the *chalutzim* of the Second Aliyah, it can no longer express itself in Zionism. For today, Zionism is perceived as particularist, elitist, bourgeois, even imperialist. Many of our children want nothing to do with it and — perhaps because they are tainted by a touch of Jewish self-hatred — they give their support to the opponents of Zionism. To them, alas, Zionism spells more often oppression than revolution.

Those who today see themselves as Zionists do so not because they want to assimilate but can't, and not because they want to change the world — for assimilation is easier without Zionism and revolution more accepted when expressed in anti-Zionist terms — but because they are committed to *Judaism*, and Judaism today is not really possible without Zionism. Out of the despair to which Western civilization has brought many of us, and because of our disappointment with revolution, some of us have turned to our religious roots and found Zionism in them. When we wanted more of Judaism than we were given, we turned to Zionism and found our people through it.

Religious Zionism on the Increase

Zionist affiliation comes to us nowadays, literally, with our synagogue subscription. Whereas membership of Diaspora Zionist political parties is on the decline — they have to forge their membership records to retain their representation — membership of religious Zionist bodies is on the increase. The rise of Kadima in Canada is a case in point.

Zionism for most of us ceased to be a secular-revolutionary force and has become a religious-bourgeois manifestation, no longer necessarily negating our Diaspora existence. We must acknowledge this reality and actively pursue a policy of education and information in an updated version of the Zionist vision of an Achad Ha'am and a Martin Buber. The political response that led to the creation of the State of Israel in the Land of Israel has now made it possible to offer a spiritual-cultural framework for the renewal of the People of Israel and the Faith of Israel. What follows is an attempt to formulate this old-new Zionism.

If you will it . . . it is no dream

Faith-People-Land

The achievement of Zionism, i.e. the establishment of the Jewish State, completed the triangle that is Israel. Until that time, and for most of its history, Israel has been Faith and Israel has been People. Israel as Land was a dream which permeated both Faith and People, but it was only a dream. The reality of the Land completed the triad and changed the nature of all three; it made Israel whole, and it made it different. Jewish thought is wrestling with the implications of the change how the Faith of Israel and the People of Israel have been transformed by the possession of the Land of Israel. Judaism has entered a new phase: it is no longer only suspended from Heaven but also rooted in the soil. As a result, every conscious Jew has become something of a Zionist, and every Zionist and supporter of the Land of Israel has become involved with the People and the Faith. The distinction

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BIBLICAL ETCHINGS BY MARC CHAGALL AND JUDEAN HILLS BY ANNA TICHO, WELL KNOWN ISRAELI ARTIST, ON EXHIBITION AT THE MONTREAL MUSEUM OF FINE ARTS UNTIL DECEMBER 9TH. THEY APPEAR IN THIS ISSUE COURTESY OF THE MUSEUM.

Viewpoints

Editor's Notebook

The most fateful words uttered by a Jew in the last hundred years were spoken by Theodore Herzl, when he said: "If you will it, it is no dream." The events these words set in motion can without hyperbole be described as world-shaking. Their culmination was, of course, the birth of the State of Israel; and this led many Jews to assume that the dream had thereby been fulfilled. But this is only partially true; for the dream was a twofold dream: first, that a Jewish State would be created, and secondly, that all Jews who had not disappeared by destruction or assimilation would emigrate — or, more correctly according to our Tradition — would return to the land of Israel. The State has been achieved; the 'ingathering of the Exiles' has not — and probably will not, in the foreseeable future.

Since the Zionist Movement was based on this twofold dream, it has had to rethink its basic premises to accommodate this new reality. This process of redefinition of Zionism has begun in earnest during the last decade, with what has come to be known as the Caeserea and Herzlia 'processes.' Our present issue focuses on the theme: Rethinking Zionist Ideology. We offer five perspectives on the question which, not surprisingly, vary considerably in their approach. In fact, two of our panelists take the position that Zionism today needs no ideology — a position with which we expect others, in true Jewish fashion, will take issue.

What immediately emerges, however, is the interesting fact that on two points, at least, there appears to be a consensus. The first is that the fundamental emotional (if not ideological) commitment of all Jews, no matter how marginal their interest in Judaism may be in their lives, is to the security and welfare of the State of Israel. This, today is, without any question, the central unifying force of the disparate Jewish communities throughout the world. The second is the fact that, whereas secular Zionism appears to be waning, religious Zionism appears to be waxing. Given the fact that the State was established largely by secular Zionists, this is a remarkable phenomenon. Concrete evidence of the fact is that in the last several years, all major denominations in Judaism — Reform, Conservative and Orthodox, have made the decision to form Zionist parties reflecting their own perspectives, and join the World Zionist Organization.

This will have significant repercussions in the WZO, in the practical sense, since it will receive a massive infusion of new members. But it also will have implications for Zionist ideology. In Rabbi Dow Marmur felicitous formulation, there will now take place a simultaneous intensification of the 'Israelness' of Judaism, and the 'Jewishness' of Israel. We look forward to a continuation of this discussion in forthcoming issues, and invite your participation by way of letters.

A.M. Klein's reputation as the foremost Canadian Jewish poet of the century continues to grow since his untimely death. His work has been the subject of many scholarly analyses. To signalise Jewish Book Month, we publish an appreciation of his work by Linda Shohet, who emphasizes his prescience as a prophet of the Holocaust. His forebodings as to its imminence caused him such anguish, that it may, in fact, have contributed to the tragedy of his final breakdown.

We are grateful to the Montreal Museum of Fine Arts for making available to us, both Marc Chagall's world famous biblical etchings and Anna Ticho's mystical drawings of the Judean hills.

The resonance the land and its history evokes in all Jewish breasts, make them particularly appropriate illustrations for our Zionist Symposium.

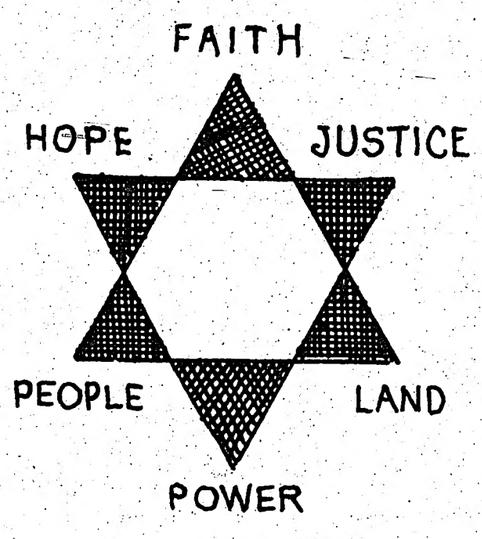
NEW DIRECTIONS

Continued from page 1

between religionists and secularists has disappeared, despite the institutions that suggest the contrary.

The completion of the triad of Israel as Faith, People *and* Land gave rise to a new triad. The existence of the Land brought a new dimension of Hope in the perception of the People of Israel in relation to the Faith of Israel. Similarly, the new situation made the People relate to the Land in terms of a new category: Power. And, finally, the relationship of the Faith to the Land — bearing in mind both the Hope and the Power — expresses itself in a new struggle for Justice. Therefore, if Faith-People-Land form one triangle, Hope-Power-Justice form the other.

Since Hope is the outcome of the encounter of Faith and People, Power of People and Land and Justice of Faith and Land, this second triangle forms — together with first — the Magen David.



As Gershom Scholem has shown, it was Zionism that gave the Magen David new vitality and new meaning. It may, therefore, be appropriate to plagiarize Franz Rosenzweig's "Star of Redemption" and describe the prospect of deliverance in our time that Zionism constitutes with the same symbol. Rosenzweig's interconnecting triangles are grounded in philosophy; those that Zionism created have their roots in history; both have profound theological implications.

The Israelness of Judaism

The emergence of Zionism and the establishment of the State of Israel have transformed Judaism in all its aspects. Therefore, it is no longer enough to speak of the *centrality* of Israel. If there were such a term, we should rather speak of the "Israelness" of Judaism, epitomized in this illustration which tries to make the Magen David into a metaphor for contemporary Judaism and Jewishness.

The triumph of Zionism made Judaism whole, yet our task is by no means completed. For the establishment of the State of Israel may have completed the task of Zionism as far as the first triad is concerned — by adding the Land, it has given life to the Faith and the People — but it has not yet tackled the second triad. Therefore, we now have to ask ourselves: how does the existence of Israel as Faith, People *and* Land affect our understanding of Hope, Power and Justice?

Zionism a Metaphor for Hope

Attempting to point to the theological implications of the Six Day War, Eugene Borowitz wrote at the time that "to our own surprise we sensed the presence of a transcendent reality operating in history that we had almost come to believe could no longer make itself felt there." That surprise had already come to many Holocaust survivors in 1948. To them, the very establishment of the Jewish State was evidence that, despite everything they had been through, life was worth living, it was worth bringing children into the world and rearing them as Jews. Jews who have experienced the Holocaust thus tend to see in Zionism a metaphor for hope, whether they actually live in Israel or not.

The establishment of the State of Israel based on Faith, People and Land has rooted Hope in reality. The fact that it has been "secularized" in the process has only increased its significance and, perhaps paradoxically, made it even more a function of the sacred. As Irving Greenberg, put it: "Thus the physical presence of the Jewish people — and that existence is made possible by secular Israelis as well as religious Jews — is the best testimony to the Divine." The redemption of the Holy Land by secular means has given the dimension of Hope, inherent in the impact of our Faith on our People, even greater poignancy.

The connection between Holocaust and sovereignty means many things to us Jews. To start with, it is the nearest to a guarantee we have that the Holocaust will not happen again as long as there is a Jewish State. That is the basis of our Hope. When we say that with Zionism Jews came to control their own destiny — at least to the same extent as other peoples; we were no longer solely dependent on the actions of others for our existence — we are saying that we have become actors on the arena of history, and because we are actors, rather than mere objects, what happened to us under the Nazis cannot happen again. That is the message we convey to our children and, if they don't understand it in theory, many of them feel it when they are in the Land in person. To bring them there, to visit or to settle, must, therefore, remain a crucial practical task, for in this way we live out the Hope of our People rooted in Faith. Tourism has become a lesson in the ideology of our time.

The very existence of the State of Israel is the foundation of the existence of both the People and the Faith, manifest in Hope. Nothing that threatens that existence can, in terms of Jewish self-understanding, be morally justified. It is for Zionists to articulate this — their unconditional commitment to the State and its security, — whatever government is in power. Those who established the Jewish State made Hope the patrimony of the Jewish people. Those who subscribe to the ideology of Zionism regard it as their duty not to squander it.

Hope Sustained by Power

Hope — which compels us to support Israel in its quest for continuity and security, whatever other objectives and objections we may have, and which compels us to dispel the myth of our viability in the Diaspora without Israel — can only be sustained on the basis of Power. Irving Greenberg's assertion that we have entered a new era in Jewish history, the era of Power, has to be taken seriously: "How to use the power is the new Halacha, but denial or endangering the power is considered the unforgivable sin. In this era, which orients by the Holocaust and Israel, such a denial is the equivalent to the excommunicable sins of earlier eras: denying the Exodus and the God who worked it in the Biblical age or denying the Rabbis and separating from Jewish fate in the Rabbinic era."

If the first task is to bring Zionism to contemporary Judaism, the second aim must be to bring back Judaism to Zionism.

The existence of Jewish Power enables us to test our teachings. The State of Israel will either confirm the truth of Judaism or destroy it. If the Jewish State acts like all other states in its exercise of Power, it will have rendered Judaism obsolete. Therefore, inevitably, special demands are made on Israel. In the debate whether the task of Zionism is to normalize the Jewish people or to bring the Messianic era closer, we cannot remain undecided but must opt for the Messianic alternative. Without it the first triangle is rendered meaningless, for it only replaces Faith with Land and is still not a triangle; the whole structure collapses.

How then, do we affirm Power, sup-

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Viewpoints

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STATEMENT OF PURPOSE

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Israel — A Modern Judaic Mythology

by Jack N. Lightstone

MANY bemoan the apparent demise among Israelis and Diaspora Jewry of classical Zionist ideologies. The spirit of the yishuv has largely died in Israel, say Zionist intellectuals. Even in the Kibbutzim a thirst for the good life is said to overshadow any ideal of building up the Land. In America few involve themselves in Labour Zionist pursuits. Fewer still discuss matters of Zionist ideology, either in its socialist, cultural or religious modes. Asher Zvi Ginzberg (Ahad Ha-am), Max Nordau, Nahman Syrkin and Samuel Hayyim Landau, all important ideologues of early Zionism, ring no bells for the vast majority of North American Jewry. North American Zionist thinkers, like Ben Halpern, are not household names; his books remain largely unknown.

I shall not discuss the state of affairs among Israelis. As pertains to North American Jewry, however, it appears a case of: if things are so bad, why are they so good? UJA fundraising in any one year may suffer from any number of factors, — the economy, for one. Yet since 1967 there has been an upward spiral of support and concern for Israel expressed, among other ways, via response to UJA. Israel and related matters, such as modern Hebrew language and literature, claim an ever increasing proportion of so-called religious education in our Day and Afternoon Schools, where once traditional religious subjects exhausted the curriculum. Indeed some Judaic Festivals, notably Tu Bishvat and Lag BaOmer, gain attention today primarily because they have been successfully married to Israel. Yom Ha-Atzma'ut, moreover, occupies an important place on the Jewish calendar of Festivals; Israel's independence day celebrations engender more extensive participation among North American Jews than Jewish Holidays sanctioned by centuries of observance. We cringe when Israel is criticized and rejoice when she is lauded. We revel in her accomplishments and agonize over her shortcomings. We feel secure when she seems secure and threatened when she is threatened.

Support For Israel is Non-Ideological

In all, therefore, Israel today occupies no less important a place in the self-consciousness of North American Jewry for any lack of a shared, coherent Zionist ideology or familiarity with classical Zionist thinking. Furthermore, it is difficult to see that the current, incontrovertible place of Israel in the self-consciousness and identity of North American Jewry emerges directly from earlier classical Zionist thinking. Indeed American Zionism (for lack of any other term) flourishes and, even more, occupies a central location in the configuration of North American Judaism — without any established Zionist ideology. By contrast, Zionism held no such privileged place among North American Jews when classical Zionist circles, publications and the like were at their height on this continent.

To be sure, a normative Zionist ideology might at times prove of some utility. When others brand Zionism as racism or utter other anti-Israel propaganda, the average Jew committed to Israel feels at a loss convincingly to respond. Ideologies are overwhelmingly concerned with the justification of systems of power and authority, both of a personal and an institutional kind. They provide reasons why things ought to be administered thusly by such and such bodies or individuals in particular territories. Israel and we, therefore, must be mindful that ideologies are a requisite of effectively justifying one's own claims against challenges by others.

For in-house purposes, however, North American Jews, as already intimated, need no such ideologies to bolster their commitment to Israel. For Israel today is a central mythic symbol, not object of ideology, by which American Jews understand themselves and their place in the world among others. It is, I would argue, because of the mythic importance of Israel that North American ties with the State will endure. And I would further argue that a more ideologically based Zionism would find little resonance among North American Jews; indeed such an ideological Zionism to the degree that it came normatively to define views of Diaspora Jewry's relationship to the State would strike at the centrality of Israel in the self-understanding of the vast majority of North American Jews. These, then, are the claims for which I should like to provide some suggestive argument and evidence.

Let me, however, admit to my theoretical allegiances as a student of Judaism. Shared perceptions of the world, of ourselves and of our place within the world are cogent because they reflect our shared social experience. Whether a view of matters — either formulated in the discursive language of ideology or communicated in symbol and ritual — will be taken up by many as a particularly plausible account of how things are, depends upon how well these perceptions fit the structure of their lives together. In short, I follow that sociological and anthropological tradition which sees ideas and shared perceptions as largely determined by social structure and experiences within the social sphere. And, by contrast, I am convinced of the power of ideas to reshape society.

Judaic Practice Largely Abandoned

North American Jews have largely abandoned traditional patterns of Judaic practice, because traditional Judaism did not reflect the social reality in which they lived. Jews did not tend to reason themselves out of a traditional Judaic lifestyle. What Jews have retained of their Jewish belief and ritual reflects and serves their social situation in North America and indeed expresses their social aspirations and loyalties qua Americans and Canadians, while at the same time serving to maintain a widely shared Jewish polity and sufficient institutionalization.

Elsewhere (*Viewpoints*, Feb., 1983) I indicated that what has been abandoned of the life of Torah and concomitant beliefs is that which reflects a largely autonomous, Jewish, social system. The rightist Hasidic sects are the exception which proves the rule for most of North American Jewry; where, as have these sects, Jews retain a sectarian social location in America, the cogency of the halakic (i.e., the rabbinic, legal) system remains intact and serves these social ends. The vast majority of Jews have transformed their system of beliefs and rituals from a life of Torah under the authority of the halakah and its decisors, the Rabbis, to a celebration of their common ethnic-national peoplehood, a people fully a part of North American society. This new Judaism remains, however, devoid of ritual which would render the Jew socially peripheral.

Not ideology, then, but social forces underlie the radical transformations in the pattern of beliefs and rituals which now characterize the vast majority of North American Jews. I suspect that a specifically Zionist ideology would be equally unable radically to transform North American Jewry's shared self-perception, let alone prompt them to reconfigure their social allegiances on this continent. At best one or another Zionist ideology might find support because it reflects the current social pattern of Jewry in the United States and Canada. Perhaps something like J. Neusner's formulation in (Stranger at Home) will gain currency, especially among North American Jewish intellectuals.

Israel Today a Mythic Symbol

If neither Zionist thinking nor any other ideology or philosophy of Judaism can claim responsibility for the centrality of such words as Israel, Zion, Jewish People in our shared perceptions of ourselves, then two analytic questions come to the fore. (1) Wherein lies the cogency of these self-perceptions? (2) If their content is not defined ideologically or philosophically, whence their content? The antecedent argument points to viewing these terms as mythic symbols, rather than philosophic or ideological concepts. Their hold on us has to do with their compatibility with the idiomatic, social location of the vast majority of North American Jews.

American and Canadian Jews have adopted a pattern in which they communally set up distinctive institutions within society, but personally participate wholely in the larger cultural, social, political and economic spheres of the United States and Canada. (Intermarriage, that is, where there is no conversion to Judaism, is the only major social boundary which one personally ought not to cross.) Viewing oneself as a distinctive ethnic-national group, but without a corresponding, distinctive culture, precisely reflects the social position of Jewry in America. They are a group, hence with communal expression, rituals and institutions, but individually do what everyone else does with everyone else, hence, without idiomatic behavioural norms.

Jews have managed to invest this ambiguous, bimodal, social location with the transcendent meaning accruing to thousands of years of tradition. How so? They perceive themselves and their place in the world in terms of a pattern of symbols drawn from classical Rabbinic Judaism, elevating some, downplaying others. These symbols they do not contemplate in the analytic discourse of theology. Rather, as I have intimated (again in *Viewpoints*, Feb., 1983), the power of these symbols to shape shared perceptions is made manifest primarily through symbolic ritual. North American Jews have reached a remarkably consistent consensus concerning their ritual life. They have retained some, transformed others and added some of their own. For example, Hannukah and the Passover Seder have waxed important. But these festivals have come to symbolize the centrality and transcendent meaning of Jewish Peoplehood, resistance to forces of assimilation, and vigilance against potential genocidal anti-Semitism. New public rituals, for

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REBECCA AT THE FOUNTAIN BY MARC CHAGALL ÉDITIONS TÉRIADE, PARIS 1956

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Viewpoints

MODERN MYTHOLOGY

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example, Yom Ha-atzma'ut (Israel's Independence Day) and Yom Ha-sho'ah (Holocaust Memorial Day), have been added to the sacred calendar. A festival like Shavu'ot, celebrating the revelation of Torah, sees little following. Shabbat has been largely reduced to a celebration of the family unit as basic to the Jewish People.

Israel Not Torah is Primary

In all this, what symbols readily stand before the North American Jew as a prism through which one views oneself among others? What symbols have, by the same token, been removed to the sidelines? We are Israel without Torah. Israel, the State and the People, are the primary symbols which communicate a sense of transcendent reality to this cultureless (that is, Torah-less) people. That is the sense in which they are mythic. The words are neither invoked by nor evoke a systematic set of ideas. They are appropriated in ritual, and spark shared emotions, images and allegiances; in this sense they are symbolic, not conceptual. Israel, the symbol, and not Torah stands at the centre of those lines of responsibility, relationship and authority which is North American Judaism and Jewry.

Ultimately the images and emotions evoked by Israel sanction who owes what to whom within the Jewish communal world. In this, the symbol functions somewhat like a systematic ideological framework, but operates at a more subtle and implicit level. Hence, the symbolic content remains less open to debate, controversy and attack than would be an ideological Zionism or North American Judaism.

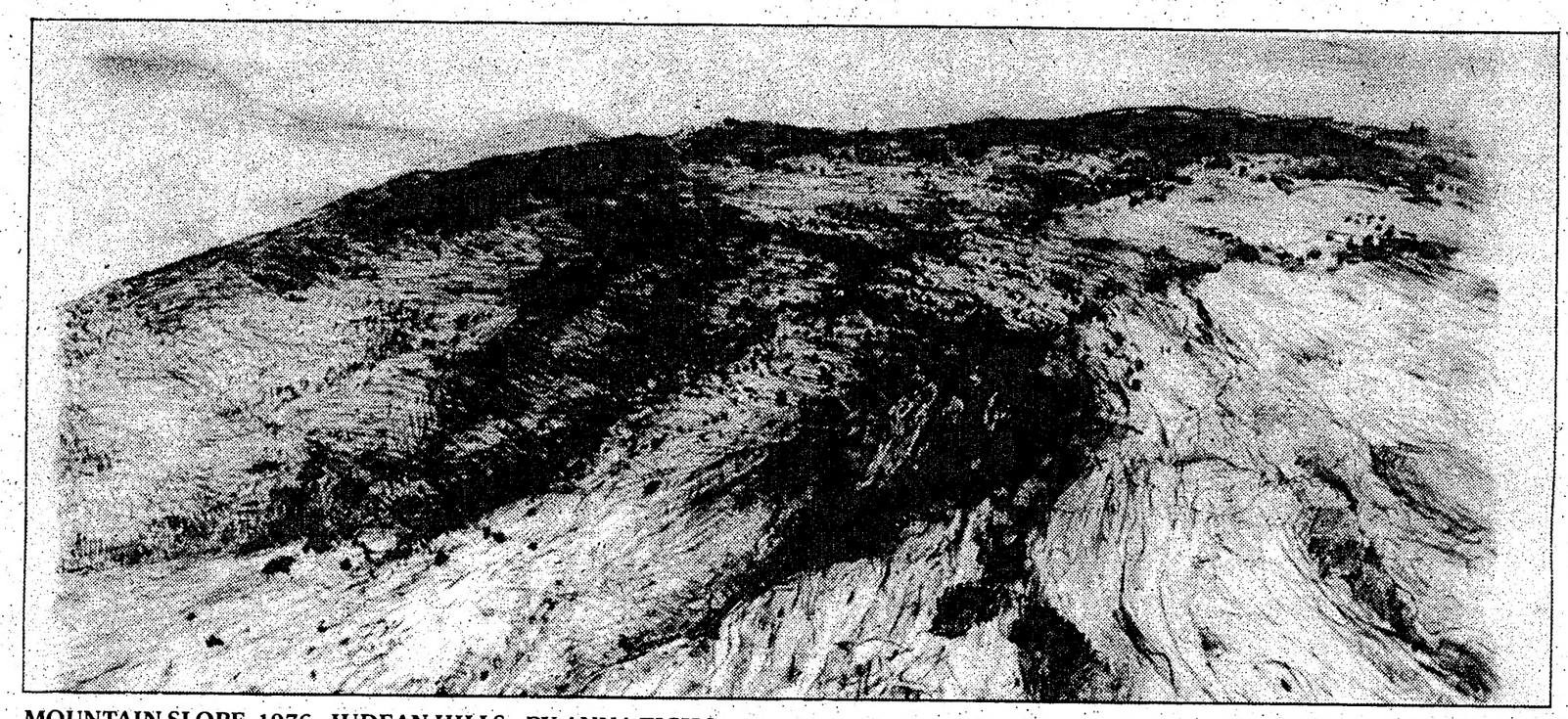
It is not enough to say by way of explanation that North Americans are essentially non-ideological, a half-truth at best. More accurately, the substance conveyed by the symbol remains prior, phenomenologically and historically, to any Zionist ideology which might some day win the allegiance of a large proportion of American and Canadian Jews. And if Israel were to lose its power to evoke these images and emotions, because it no longer adequately reflected the social reality of North American Jewry, no ideology would long survive the transformation.

Implications for Institutionalized Zionism

The idiomatic place of Israel in contemporary North American Jewish life and identity bears implications for understanding the function on this continent of mainstream Zionist institutions, such as the World Zionist Organization, the Canadian Zionist Federation, and the like. These organizations within North America provide important vehicles of that religion of Jewish Peoplehood about which I have spoken above (and in *Viewpoints*, Feb., 1983). They provide occasions and an institutional context for a significant proportion of ethnic-national participation, public rites and rituals. The explicit focus on Israel make these particular organizations all the more effective outlets for such activity. As do other Jewish organizations, they, moreover, reward commitment and participation with public recognition, status and power — all important elements in any viable ethnocultural system.

By way of fulfilling these functions Zionist organizations help provide an institutionalized form of Jewish identity, life and community designed not to interfere with individual participation in American and Canadian society. It matters little that among the main, officially espoused purposes of these organizations is the facilitation and encouragement of aliyah, emigration to Israel. For, paradoxically perhaps, North American Jews, who in the main shun aliyah, participate in Zionist organizations and activity for reasons quite other than any official goals of the WZO or CZF. In short, these organizations perform important latent functions within the religion of Jewish Peoplehood, even though their manifest functions run counter to the basic commitments of North American Jewry.

In the end, the paradox probably must stand. I cannot counsel the dissolution, on the one hand, of these Zionist organizations, nor the formulation, on the other, of new programs or ideologies aimed at precipitating massive aliyah from North America. The former is counterproductive if not irresponsible; the second, fruitless. Jews in North America, as I have intimated, will not embrace aliyah without a monumental change in their social experience and social allegiances; I see no such changes on the horizon. But to advise disengagement from these organizations is to fail to consider the important latent functions they fulfill in the North American context.



MOUNTAIN SLOPE, 1976 - JUDEAN HILLS BY ANNA TICHO

NEW DIRECTIONS

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port those who exercise it and yet remain true to our Messianic aspirations? Or to put it differently: how do we retain both Hope and Power? Greenberg's formula is helpful: "Exercise of power must be accompanied by strong models and constant evocation of the memory of historic Jewish suffering and powerlessness. It is easy to forget slavery's lessons once one is given power, but such forgetfulness leads to the unfeeling infliction of pain on others." And he concludes: "Memory is the key to mortality."

As Jews we must accept the reality of history which brings us into the realm of Power. But as Jews we must also remember our long history of powerlessness; if we don't, we will have denied the past, even betrayed it; if we do, we will have remained true to our heritage. The evocation of the memory of the Holocaust is not to be a tool in the ruthless exercise of Power, but — on the contrary — a corrective to it.

The 'Jewishness' of Israel

This, in turn, means that our unconditional support for Israel is not identical with our unconditional support for the government of Israel, the present government or any other government. The political orientation of Israel must be a matter for the Israeli electorate, and if we want to have a say in it, we must draw the obvious conclusion and go on aliyah. But as Jews anywhere we have the right, nay the duty, to ally ourselves with those forces in Israel that appear to exercise Power with the memory of powerlessness. By remaining a-political in terms of Israeli party politics and committed to the de-politicization of the Zionist organization, we must feel free to speak our minds on any issue that affects the Magen David, the totality of the Jewish experience in our time.

For Israel is the state of the Jewish people and as such its life and orientation concerns us all. Sometimes our line will be identical with the policy of this or that party, sometimes it will not, for truth is not easy to label. But our criteria should be clear: we do *not* interfere in any way in the process that brings about a democratically elected government in Israel, whether we like the outcome or not; we *do* criticize any move by that government, or anybody else, that threatens to jeopardize the Jewishness of Israel, for then we are all affected and the Magen David is in danger.

Zionism Includes Quest for Justice

The necessity to support Israel as a function of Hope, which in turn is the outcome of the interaction between People and Faith, and the need to be critical of Israel in the light of our perception of Power as the outcome of the interaction between People and Land, lead us to the consideration of Justice as the outcome of the interaction between Faith and Land. If we are to support Israel unconditionally and yet allow ourselves to be critical of those who exercise Power in Israel, our guide-lines must be rooted in Justice *to* the Land and *in* the Land. And that quest for Justice, inevitably, must lead us to consider our attitude to the Arabs in general and the West Bank in particular.

If the Hope of Israel is to remain a reality, it cannot be founded on the despair of others; if the Power of Israel is to be exercised with the moral corrective of memory, other peoples must not be vanquished. War can only be justified if it leads to peace, not if it leads to more wars. Justice must be the basis on which we build our attitude and our policy to all humanity, including the Arabs.

Working for Arab-Jewish understanding must, therefore, remain an integral part of Zionist ideology. It is an aspect that Zionism has hitherto neglected, at enormous cost. At the same time as we affirm our support for Israel as vested in Hope, we also must seek to explore ways of co-operation and understanding for the sake of Justice. Otherwise the Magen David will be broken.

Prudent men and women will tell us that this is a noble enterprise, but an unrealistic one. For our quest for Justice will be distorted and abused by a hostile propaganda machinery in the Arab world and in the West; our qualifications of Jewish Power will be seen as a loss of nerve to be exploited by enemies, and our affirmation of Hope as lack of loyalty to the countries in which we live. Therefore, even to utter the sentiments expressed here may be seen as a way of opening Satan's mouth. However, we may have to take that risk and speak that which our tradition and our conscience bid us say.

Implications of New Ideology

How do we translate this ideological stance into practical action?

Our first task is educational. It is a fallacy to assume that Jews all over the world are ideologically committed to Israel and recognize it as essential for their future as Jews. To educate our people, young and old to this truth is a primary responsibility. The "Israelness" of our Judaism is being ignored or denied by many of our fellow Jews who still believe that lofty universalism or tepid piety is all that the Lord requires of them. To alert them to the truth and to educate them in its implications remains the main task of today's Zionist movement.

Secondly, we have to help each other to adjust to the new era in Jewish life and accept that we have not only the right but also the means to shape our own future. That carries with it responsibilities but, however grave these may be, they do not entitle us to refrain from acting. If we refrain, we return to the state of powerlessness, hankering, like our ancestors in the desert, for the security — and the degradation — of slavery. To accept the reality of the new era, and to act on it, should enable us to formulate our Judaism in a new light and find a new basis for both affirmation and criticism of Israeli policies. We must see ourselves not only as ardent students of Israeli political life but also as exponents of Judaism in relation to that life. *If the first task is to bring Zionism to contemporary Judaism, the second aim must be to bring back Judaism to Zionism.*

The basis of our critique is Justice, the third area of our concern, and that means not only Justice for Jewish minorities — but for all. As a Reform Jew and a Zionist I would like to belong to those who spearhead a fusion between the noble principles of universalism with the lofty ideals of social action. Israel is our only opportunity to make Judaism both relevant and authentic. My opposition to Israeli Orthodoxy is based on the knowledge that it has set out to block every attempt in that direction.

The new vista for Zionism may appear to be too grand. However, unless we opt for the grand design we will remain in the shifting confines of inept party politics, instead of striving towards an ambitious vision for the future. And it is the future that ideology is all about.

Whither Zionism?

by Jacques Kornberg

ZIONISM for North American Jews has usually eased the process of their assimilation. By providing a bit of Jewish content in a life essentially secular and North American, it has made assimilation less problematic. Only for a very few has Zionism meant a fuller realization of Jewish possibilities by living as Hebrew-speaking Jews in Israel. For most, working for Israel by raising money or mobilizing political support has become a new form of Jewish observance, to the extent that not supporting Israel is considered a far greater crime than intermarriage. Seen through a nostalgic fog, unchecked by the experience of living there, Israel seems our reconstructed East European home, where community is realized, where "roots" are celebrated, a reborn *shtetl* endowed with power and sovereignty.

Zionism was meant to offer more. National cultures require the shelter of state sovereignty if they are to be more than outworn curiosities, shreds of culture, a bit of dialect, gastronomy, half-remembered folksongs and stories. A Jewish state was meant to provide the necessary base for a living, modern Jewish culture. Hence Jews from the diaspora come to Israel (as I did) seeking fuller Jewish possibilities than are to be found in Canada. At first the promise seems fulfilled, for in a milieu different than the North American one, with a Jewish language and Jewish schools, where Bible, Jewish history and Hebrew literature are taught, a society where the rhythms of the year move to a Jewish calendar, the perpetual struggle against the environment in order to sustain Jewish identity, seems eliminated.

Until, that is, the Sabbath quiet is shattered by the stoning of cars. For in 1983 (when I was living in Israel), ultra-orthodox hooligans in Jerusalem thrived in a permissive atmosphere: a kindergarten set up by Conservative Jews was vandalized, tires were slashed in a campaign to pressure non-observant Jews to leave mixed neighborhoods. As the year wore on, and outrages by religious fanatics mounted, the transcendental power and magic of Jerusalem began to fade.

I found this experience repeated as I returned to primal Jewish sources. At the Western Wall, Masada, the Judean desert, shaken by their overpowering spiritual and emotional resonances, I felt at first that these monuments to a peoples' stiff-neckedness were my only authentic collective memory, and that Western history with its smooth triumphalism from Renaissance to Reformation to Enlightenment was no longer my own history. These powerful immediate experiences were always checked, indeed balked, by reflection, for I also knew that attachment to these holy places had entered into an explosive mix of religion and politics whose main tendency was to inject absolutism into questions of Israeli policy.

Emergence of Religious Zionism

Since the 1970s, religious Zionism has emerged as a dynamic and influential force in Israel. Even many non-religious Israelis defer to Jewish traditionalism, considering it authentic Judaism. Revisionist Zionism too now employs religious categories. Abandoning Jabotinsky's goal of Jewish normalization, Revisionism now emphasizes Jewish distinctiveness and isolation in a Gentile world. One outcome of this is that traditional conceptions about intrinsic, indeed inborn Jewish spiritual superiority, or about divine vengeance "upon the nations who know Thee not," conceptions which once served to console a powerless people, are now employed to justify political positions that would resolve Jewish-Arab conflicts through the once-and-for-all imposition of force. Indeed, what better way to legitimize hard-line policies and dismiss all criticism than by citing the biblical description of Israel as "a People that dwells alone." Certainly there are those who appeal to other religious principles such as the sanctity of human life, but their voices seem less self-confident, more on the defensive.

For many Israelis, Judaism goes beyond prayer, observance, a wisdom literature, to an outlook on politics and society. The vocabulary of Judaic Zionism runs counter to the sensibilities of many diaspora Jews. To speak of the polity as a holy community under God's sovereignity, to blur distinctions between the political and religious realm, the private and the public realm, expresses a sensibility that Jews in Europe and North America have fought against for almost two centuries. For even religious Jews in the diaspora have enjoyed religious freedom only to the extent that the polity has been de-Christianized and religion has been relegated to the private sphere.

Differing Perspectives on Jewish History

What binds us to Israeli Jews is what Jews have always shared: a common ethnicity, our sense of a common fate and history. But Israeli and diaspora sensibilities easily differ, even on their understanding of Jewish history. For example, many Israeli scholars emphasize the role of internal Jewish continuities, distinct Jewish ethical and political traditions that have shaped every period of Jewish history and that reach their culmination in the state of Israel. Diaspora historians more readily stress the varieties of Jewish history and the extent to which Jewish institutions are the product of external influences rather than internal continuities, hence the creative influence of the non-Jewish milieu on Jewish history. Similarly, for many Israelis, diaspora history is an unrelieved tale of Jewish political passivity and impotence whereas more and more, at least on the university level in the diaspora, Jewish history is not read that way and eras of Jewish privilege, political weight and self-assertion are also emphasized. With time, sensibilities will diverge more and more, and we shall have two versions of Jewish history, one diaspora-centered, one Israeli-centered.

The vocabulary of Judaic Zionism runs counter to the sensibilities of many diaspora Jews.

To come to Israel seeking Jewish possibilities, moral and cultural wholeness as a Jew, can be painful though clarifying. It is to realize that one's most all-encompassing values are not Judaic but Western, that we are used to a Judaism in the diaspora that offers comfort, wisdom, an avenue to the sacred, but when issues of public policy are to be decided — civil rights, abortion, the limits of ethical pluralism and so on — John Locke and John Stuart Mill are our chief guides, not Maimonides or Rashi. It is almost as if Jewish history is being recapitulated and the issues raised almost two centuries

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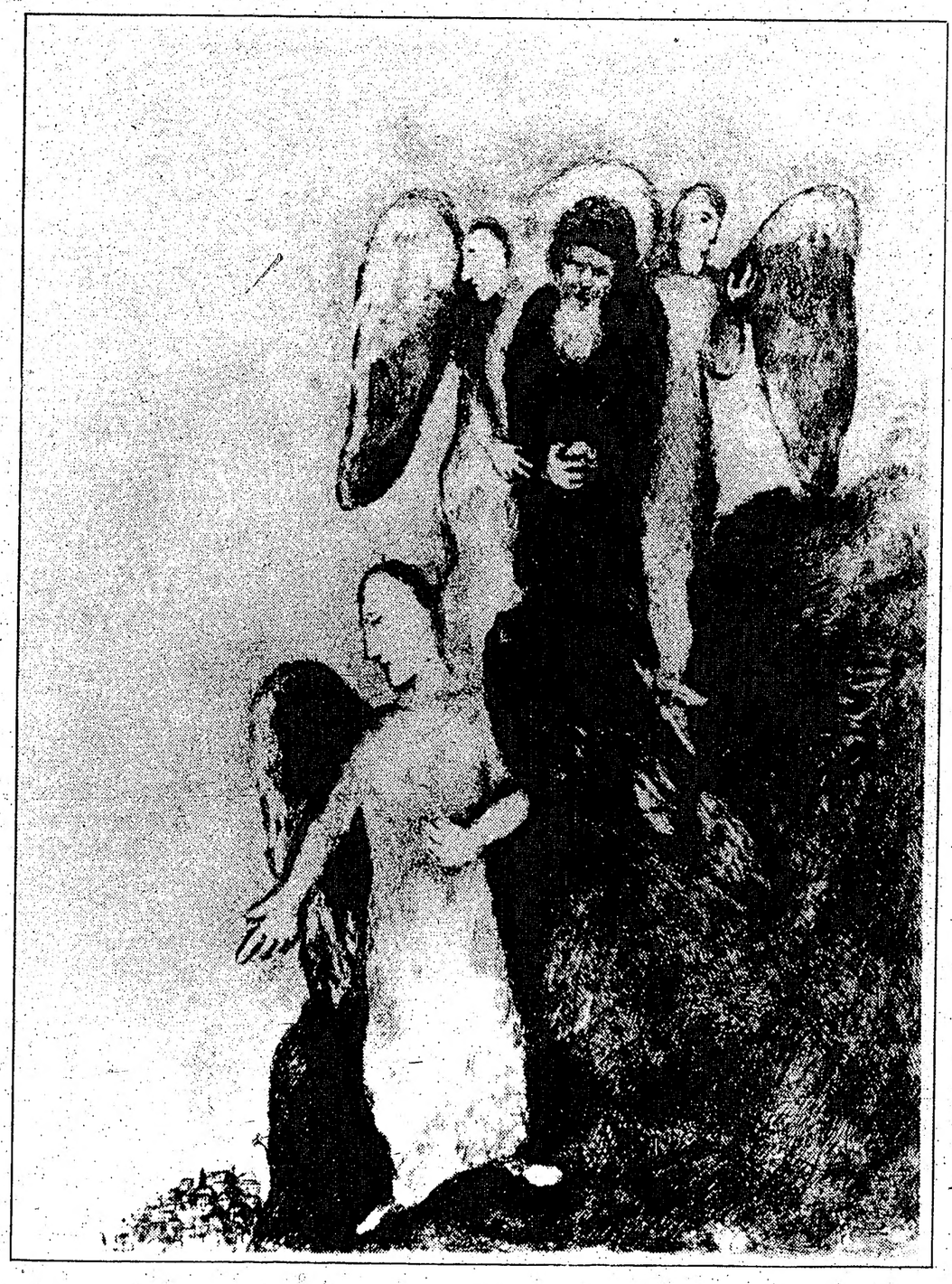
Rethinking Zionist Ideology — A Futile Exercise



DESCENT TOWARDS SODOM BY MARC CHAGALL ÉDITIONS TÉRIADE, PARIS 1956.

by Howard Roiter

WE live today in extraordinary times. Even modern, hard-boiled sceptics would have to admit that it is almost miraculous that a vibrant State of Israel exists and, in spite of myriad problems, flourishes. One no longer speaks of a beleaguered yishuv of 600,000, with boy-scout soldiers and their pea-shooter guns; one speaks of an established state of over three million Jews, a nation with state-of-the-art armed forces, superhighways and clover-leaf interchanges. In the 1960s, the Tel Aviv-Jerusalem bus trip took close to three hours. Ten minutes out of Tel Aviv the landscape was brown and rocky, radiating heat and desolation. Now the trip takes 47 minutes and one observes greenery, sometimes lush, almost all the way. There are Jewish traffic jams at the rush hours, and overcrowded Jewish schools, and Jewish slum areas and . . . they all partake of the miraculous. Because, what we do not teach our students, in Israel and the diaspora, is that for 2000 years we were the garbage of the earth. We prefer to talk of "golden ages" and "flourishing periods." We don't mention the fact that, at almost all times and in almost all places, we were

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WHITHER ZIONISM?

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ago by the *Haskalah* must be thought through again.

Israeli and Diaspora Jews Differ on Jewish Values

What binds us to our fellow Israeli Jews is a common ethnicity, a shared history and a sense that our fate and our fortunes are intertwined, but no common Hebraic culture, not even shared Jewish values. What binds some of us to some Israelis however, is the shared culture of liberal democracy. Diaspora Jews have always flourished in liberal democracies and many share a certain political outlook — as do some Israelis — about necessary checks on power, the rights of minorities, the values of individualism. Israel remains one of the few democracies in the world. One of the lessons Jewish power and Jewish sovereignity has taught us — a lesson not apparent when we were an often victimized minority — is that we are just like other peoples, prone to abuse power, prone, some of us, to racism and facism. These are traits against which democracy is a powerful antidote, for its institutions help to check our worst impulses.

Zionism's political program has been achieved: a Jewish state, a refuge for Jews in distress, enhanced Jewish power and pride. Zionism's cultural agenda is unrealized, to give birth to a modern Hebraic revival which would act as a powerful cultural magnet for all Jews, an alternative to assimilationism. But at this moment in history nothing seems more relevant than to return to one of Zionism's early goals — to link Jewish culture to the best achievements of Western thought and culture.

RETHINKING IDEOLOGY

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the pariahs of the earth. For the Romans, the Goths and the Huns, the Moslems and the Christians, we were the cockroaches of civilization. Who amongst us cannot speak of a pogrom or expulsion in his or her grandfather's or great-grandfather's era? or even closer to the present than that? Iraq or the Ukraine, Berlin or England or Morocco, it is all one story and we had only one role, that of victim.

Zionist Ideology Must Focus on Aliya

And now, after two thousand years, the sun rises and sets each day on an independent State of Israel. And, notwithstanding that fact, for many diaspora Jews, life goes on as it did before. Jewish thinkers talk and write about "rethinking Zionist ideology." There is an air of futility about this whole venture. It is enjoyable to read Pinsker and Herzl, and the other Zionist theorists, although they sound somewhat naive and simplistic to a modern reader. However, to a lesser or greater extent, these Zionist theorists achieved their main goal. The State of Israel exists. Nobody in life achieves exactly or even nearly exactly what he or she set out to achieve. But there is no denying that the State exists — a vibrant entity, full of life. The question to be confronted now is a pragmatic one; realities must be faced, not hypothetical situations, and the question is how can new Jewish generations be sensitized to the miracle of Israel's existence? How can they feel that their fate is inextricably linked with that tiny State thousands of miles away? Discussions with Israeli leaders and thinkers always end up focusing on one subject: the need for aliya. This is the number one item on the agenda and it will not be answered by abstruse theoretical reformulations of concepts created in a different era and world.

First, one basic truth will have to be recognized. People don't readily pick themselves up and leave the countries of their birth, especially if those countries are western, industrialized and pluralistic societies. There is an old saying that "nobody goes to Israel — they run there." A leading Israeli statesman told me that "if we could only get 8000 idealistic young people a year from North America to make aliya — what a difference that would make! After 10 years — 80,000!" Well, Israel is not getting 8000 a year, or nearly that number. Hard questions must be asked and harsh truths must be faced.

One basic fact is that the subject of Israel has been inextricably linked to fund-raising since the establishment of the State. This has meant that Israel has been the concern of the rich, the "givers," and those who are occupied with getting funds from them. Old "givers" die, to be replaced by new "givers," but the vast majority of Jews are untouched by fund-raising oriented activities.

Why Does Quebec Youth Move to Toronto not Israel?

The most potent way to kindle a young person's identification with Israel is to have him or her visit the land, but how many have gone? Very, very few. Does El Al have a special youth fare to encourage young people? No. It is amazing to see what one visit to Israel did to alter the Quebec separatist thinker Pierre Bourgault's attitudes. Visiting Israel is a very expensive proposition and few young Jewish people can afford to go. Visits to an area place that area in a person's consciousness when resettlement is contemplated. The past 8-10 years have been ones of upheaval in Quebec; many thousands of Jewish young people have left Montreal. Where have they gone? To Toronto, Ottawa, Miami, Vancouver, Edmonton and Atlanta. They had visited those places, had come to be familiar with them and so, when the time came, they moved there. How many went to Israel? With dozens of "shlichim," a plethora of aliya conferences, seminars, etc. — how many settled in Israel? I know of only one young couple who went and they returned one year later, disillusioned and bitter. Of course, statistics will probably be presented by the "authorities" to show that hundreds settled in Israel, but I seriously question the accuracy of such statistics. Long or mid-term visitors are probably, for institutional purposes, willfully misrepresented as settlers. Or the inflow is counted and the outflow is ignored.

If the masses cannot afford to visit Israel, then are they reached on a regular basis by the media? Television is the medium of our times. A one hour a week programme on television, titled "This week in Israel," shown across North America, would do much to kindle interest and strengthen identification, but such a programme does not exist. In the so-called vibrant Jewish community of Montreal, numbering around 100,000 people, we have a geriatrically-oriented 1.5 hour a week radio programme on a marginal station which virtually nobody listens to except the old, the very old, and very, very old.

Why Do So Many Try Aliya and Fail?

We also need objective studies to determine the whys and wherefores of a very sad fact. Of those who do make aliya, many return, broken and defeated. Some say they will try again later. Maybe they will and maybe they won't but hard questions must be asked: why did these idealistic people abandon their project? Why were they not integrated into the land of their dreams? What turned them of? We all know such cases and we are pained by them. The subject is avoided because, like hemorroids, it is not a pleasant one to consider. But it must be confronted. And the "professionals" of the Jewish Agency and their representatives abroad cannot be expected to consider the problem because they are corporately and even personally implicated in the failure.

The agenda today is a pragmatic one and not a theoretical one. Unpleasant truths must be faced and tough answers must be found.

Notwithstanding material comforts, many sensitive North American young people feel a void in their lives. There is a quest for community, for a sense of belonging; young people seek a warmth in their human relationships and it is this warmth which has diminished sharply in our computerized, sprawling suburbias. We had that warmth on the Lower East Sides of our past. The disproportionately high number of Jewish Youth recruited by the cults is, in part, explicable by this quest for community. In sum, we want something qualitatively more than we have. The citizens of Israel thus face a very heavy challenge. After 2000 years, they have been privileged to rebuild Jewish life within a sovereign Jewish state. Does this life that they offer have that qualitative "more" that could attract our youth?

Why So Many Yordin

To put the problem in another way: do our young people look at the "new" Jew, the Israeli, with a sense of admiration, a perception of a different and more selfless value system? Is the Israeli different in a very special way? For many years, the Israeli was seen as a "new" Jew, somebody to be respected and, in certain respects, emulated.

What do our young people see today? If you live in New York City or Los Angeles or any large urban center you are surrounded by many hundreds of thousands (that is not an exaggeration!) of "yordim," those who abandoned Israel, for whatever reason. How can you sell a product to young people when they are surrounded by those who have rejected that product? Today, most of these "yordim" are native-born Israelis; they are the products of Israeli education. These are the "Israelis" our young people see and in most cases our young people are not very impressed (to put it mildly). In the diaspora we have developed, often at great cost, a large number of institutions — synagogues, community centers, charity drives, schools, — to maintain our identity. Generally, those "yordim" do not participate in these activities. They seem to be a different breed and, sad to say, not a breed which one would want to emulate.

Ki Mitzion Tetsei Torah — An Awesome Responsibility

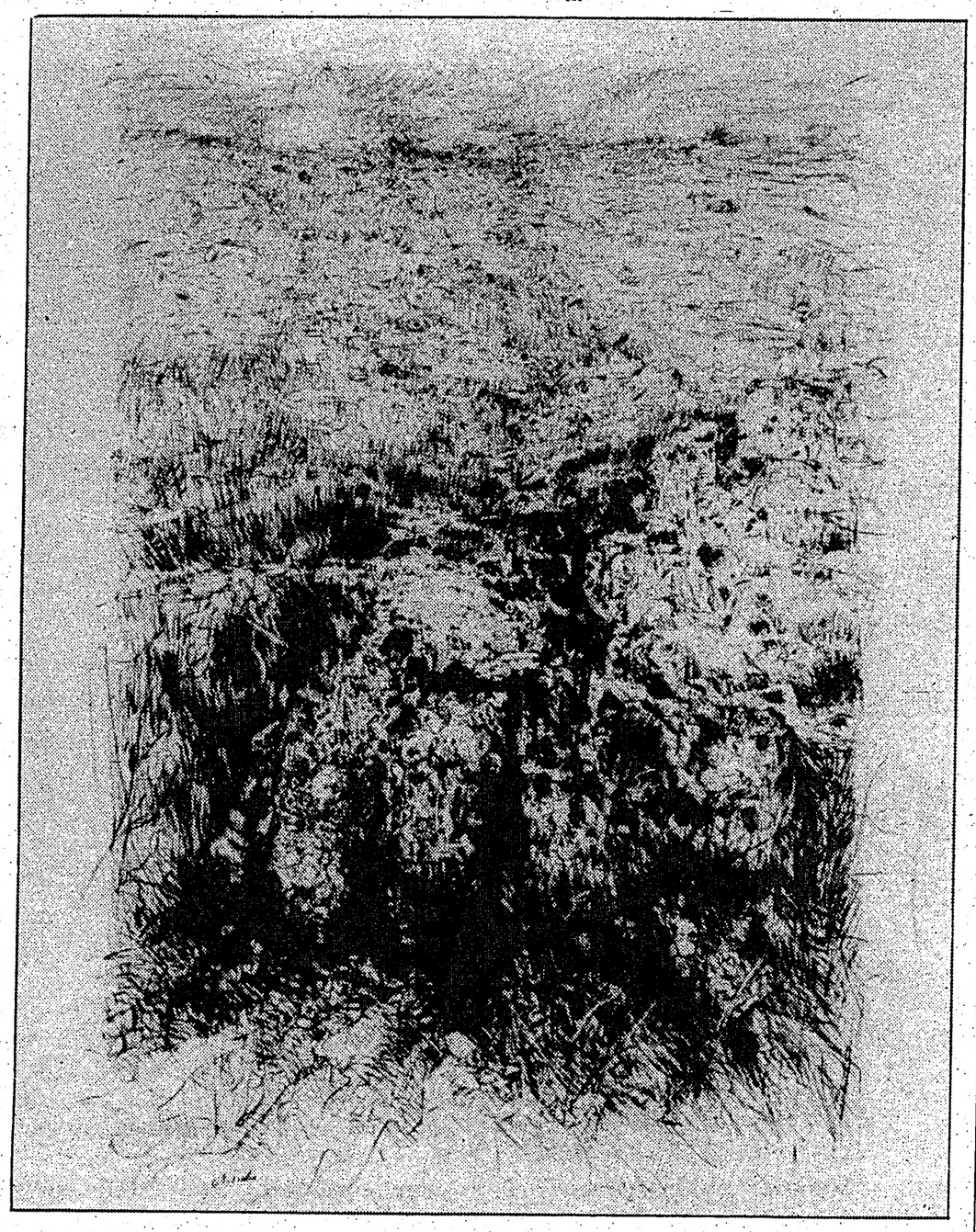
Jewish history has placed a very heavy responsibility on the Israelis. Israel must not become another Ireland. For centuries, the Irish longed for a free and sovereign Irish state. Tens of thousands of lives were sacrificed for the cause of Irish sovereignity. For some time now the independent Irish state exists, and it is not a source of inspiration to anybody. It is, in fact, a reactionary backwater. One branch of Zionist thought may have wanted a state like other states, where the citizens would be like citizens of other states. This Herzlian model cannot have much appeal today. "Ki Mitzion Tetsei Torah" is an awesome responsibility. To the North American, "Torah" connotes decency and tolerance and respect of the rights of the others. When a long-time Knesset member, a Rabbi, throws a Reform Jewish prayer book on the floor of the Knesset and contemptuously stomps on it, and then some weeks later he in turn is beaten and critically injured by those who see themselves as more religious than he is — this cannot appeal to our youth. Whether we realize it or not, most North American Jews have absorbed the fruits of western political and social evolution — the disappearance of theocratic controls, the pluralistic society, the resistance to bureaucratic constraints, etc. There is something very, very special about a North American Jew who belongs to Orthodox, Conservative or Reform Jewish institutions. That "special" feature is that the belonging is a voluntary one, an act of willing and conscious association, and not an act of national allegiance which is done because it is the thing to do and everybody does it. In spite of our romanticizations, our Fiddlers on the Roof and Tevyes, our forefathers ran like mad from the shtetl and its constraints. They embraced freedom and the challenges it poses. Nobody returned to the shtetl values in the past and, nobody wants to today.

Agenda Today is Practical not Ideological

The challenge today is therefore not one of redefining Zionism. Zionism achieved what it set out to do. The challenge today is to strengthen our youth's awareness of the miracle of Israel's rebirth. A small percentage of our youth receives a Jewish education and this is a tragedy, because a Jewish education automatically connotes an identification with Israel. And that identification, if properly reinforced by travel and the media, and involvement in Israel-related causes, could lead an elite amongst our youth to aliya.

The agenda today is a pragmatic one and not a theoretical one. Unpleasant truths must be faced and tough answers must be found. Whether we have in Israel and the diaspora, the leadership — not the "yes" men — capable of tackling this new agenda: that is the pressing question of our times. And the sad fact is that the hour is already very late.

Of Zionists, New-Zionists and Born Again Zionists



STONY SLOPE, 1972 - JUDEAN HILLS BY ANNA TICHO

Julien Bauer

FOR many centuries, Jews were Zionist as Monsieur Jourdain was speaking prose: without knowing it. Jews, wherever their location, would pray facing toward Jerusalem, would use every single prayer morning, afternoon or evening, after a meal, every single festival — even Purim despite its lack of connexion with the hand of Israel — every event in life, brith mila, wedding, mourning to remember Zion and to ask for the rebuilding of Jerusalem and the Ingathering of the Exiles. The centrality of the Land of Israel was such that the first comment of Rashi on the Bible deals with it. To be a Jew was both to adhere to the Jewish faith and to be a member of the Jewish people.

This situation began to change with modern times and the enlightenment. The distinction between religion and nation grew in Western and Central Europe and had its impact on Jewish communities. For the first time, Jews were accepted by the Christian society without having to convert. Jews — that is wealthy bourgeois Jews, were invited as equals; the entrance ticket was to renounce any kind of Jewish nationalism. Those wanting to assimilate without the disgrace of conversion had just to state there was no Jewish people but only a Jewish faith and to purify Judaism of any trace of old fashioned nationalism, such as reference to the Land of Israel, reference to the Temple and its hoped for restoration, etc. Reform Jews became the German citizens of Jewish faith, or 'citoyens français de confession mosaique'. The faith in question, purged of Jewish particularism, was an universalist one, designed not to antagonize non-Jews.

But non-Jews, unaware of or unwilling to understand that Jews were no more a people, persisted in their non-acceptance of Jews. Antijudaism gave place to antisemitism. It is when Jews wanting to assimilate confronted antisemitism that Zionism was born. Herzl was an assimilated Jew who, in order to solve the Jewish question, decided to resort to what was a growing trend: nationalism. And because the Land of Israel was central to Judaism and to the Jewish people, he put the focus on building a nation-state in Palestine. 'Zionist' became the appellation for Jews, working through political means — the Zionist Movement — in order to create a Jewish State in Palestine.

The Zionist ideas were not welcomed everywhere. Both the assimilationists and most of the ultra religious opposed them. Assimilationists, be they followers of the Bund or the Reform Movement, were shocked by the insistence on Jewish nation and nationalism. The ultra religious saw in a movement, the ideology of which was secular, a danger, the continuation of Haskalah. This double opposition did not prevent Zionism from becoming a mass movement, recruiting both among secularists — mostly of the socialist vein, later of the revisionist one — and religious, the Mizrahi. Zionism, at the moment of truth, immediately before the establishment of Israel in 1948, was the moving force of the Jewish people; most who had previously been anti-Zionist, now took a position in favour of the new State. In 1948, with very few exceptions, every Jew was a Zionist.

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But what is a Zionist? For centuries, as we have stated earlier, Zionism and Judaism were two faces of a same reality. With the creation of political Zionism, any Jew paying a half-shekel to the Zionist movement and working within its framework for a Jewish State in Palestine was a Zionist. Most Jews, after the creation of Israel, became involved with Israel. First of all were the ones who came on aliyah. The majority of the Jewish people who stayed in the Diaspora had links with Israel: emotional, ideological or financial. Zionists, outside of Israel, were the Jews who were members of their local Zionist federations through their affiliation to a sister-body of an Israeli party. Others were supposed to be non-Zionist.

The difference between the two groups was not very clear. Aliyah, the cornerstone of Zionism, was more an incantation than a program in Zionist organizations. A growing number of Jewish organizations, officially non-Zionist, played a role previously limited to the Zionists: fundraising, information, public relations, etc. In order to bridge the gap, the Jerusalem Program was presented. It involves the unity of the Jewish people, the centrality of Israel, aliyah, the strengthening of Israel and Jewish education. According to this definition, if you believe in the unity of the Jewish people — not a specifically Zionist idea , in the centrality of Israel — a fact of life, (Jews who have no intention whatsoever to live in Israel know that what happens in Israel affects their life; an Israeli victory makes them walk more erect, an Israeli defeat creates a feeling of anxiety), if you believe that aliyah is good (at least for others), that better a strong Israel than a weak one and that Jewish education is a must (again not a specifically Zionist idea), then you are a Zionist. This all-encompassing definition has a merit: except for every few marginals, no Jew wanting to remain Jewish in any shape or form is left outside. It is closer to a credo than to positive action. For instance, Jewish education does not mean much if it is not qualified.

A Zionist is a Jew for whom the centrality of Israel transcends the Jewish reality of today; for him personal and community beliefs and attitudes ought to be built upon Israel as a guarantee for the future of the Jewish people.

From Non to New and Born-Again Zionists

Today, thanks to the Jerusalem program and the Caesaria conference, there now are new-Zionists. What is a new-Zionist? He is a fund raiser or a fund giver who expresses support for Israel but is not Zionist. A new-Zionist supports Israel as he does any worthy Jewish cause at home, abroad or in Israel. He is motivated by his will to be active for the good of the Jewish people and by his knowledge that without Israel, his leadership would not be recognized. For most Jews, a Jewish organization without even a modicum of presence in Israel has no legitimacy. Leaders must then follow their troops and climb the Zionist band-wagon. Imagine how much the United Jewish Appeal would receive if not for the attraction of its Israeli component.

Now, to all intents and purposes, the expanded Jewish Agency has two equal groups of members: Israelis sent by political parties and prominent Diaspora fund raisers and givers. The first ones are mostly apparatchicks, the second businessmen. None are tuned in to ideology. No wonder that this kind of Zionism does not appeal to the Jewish masses, and particularly to the young.

Not only are old Zionists throughout the world losing power to Israeli apparatchicks and Diaspora fundraisers, they have now to face another kind of Zionist, the "Born-Again Zionists". By Born-Again Zionist, we mean those previously indifferent or anti-Zionist who, in order to help themselves in their Diaspora, have decided to turn to Zionism. Their goal is not Israel but legitimacy via Israeli recognition, a means to settle Diaspora problems. Amongst those problems is the division between various trends of Judaism, the so-called Orthodox, Conservative and Reform. We have a tendency in North America to believe that this distinction is universal. It is not. English speaking countries follow this pattern but most other Jewish communities — Israel, France (the third largest Diaspora community), Sephardim etc. are unfamiliar with it. That Orthodox, Conservative and Reform are at odds in the U.S. is a well known fact. The role of these various groups towards Zionism is less known.

Orthodox are divided between Zionists (Mizrahi style), a handful of anti-Zionists (Naturei Karta) and the supposedly anti-Zionist Agudah. It is rather strange to behold a party represented in the Knesset and recognizing the political system, with many followers having decided to live in Israel, which at the same time has a network of institutions helped by Orthodox Jews the world over who are anti-Zionist. They are not members of the Jewish Agency, they are not members of Zionist federations but they have established a link between their religious beliefs (prayers) and practical life: aliyah, yeshivot in Israel where many Diaspora youth learn, family and community links between Israel and Diaspora. They are de facto at least as Zionist (if not more so) than most apparatchicks and businessmen.

As for the so-called modern Orthodox, they are Zionist, they show a greater tendency towards aliyah than other Jews, they pray for the State of Israel, they send their children at least for a temporary period to Israel, etc. Religious Zionism has been, together with socialist and revisionist Zionism, part and parcel of the Zionist movement.

When Zionism was in its infancy, the Reform movement was totally opposed to it. Some prominent members, such as Rabbi Stephen Wise, were Zionists, but the Movement as such did not want to hear about a Jewish center in the Land of Israel. As stated by Gustav Poznanski in

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Viewpoints

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1841: "The United States of Americą are our Zion and Washington our Jerusalem".

With the Nazi era, Reform had to accept the necessity of Israel as a shelter. They gave assistance to the new State but did not recognize it in their prayers. It took about twenty years for the Reform movement to include Israel in their prayer book. Eventually the conclusion was reached that the Movement had missed the boat, and that Israel was alive and growing without any interest in Reform, or rather with a perception of Judaism as Orthodoxy. The Reform leaders realized that their very absence from Israel was undermining their credibility. Confronted with a very low level of aliyah, they attacked the problem from the other end, replacing non-existent "olim" by a new brand of Zionist, the Born-Again Zionists. The rationale was not to promote aliyah or Jewish education — a Reform day school is not a frequent sight — but to use the Born-Again Zionists as a pressure group on apparatchicks and New-Zionists in order that the three groups would pressure the Israeli government to change its laws dealing with religion. Born-Again Zionists recognize the centrality of Israel, conditional on Israel helping them to gain legitimacy within the Jewish people.

Whereas in the not so distant past, Zionism was an ideal and a political program for a large minority of the Jewish people, today nearly every Jew feels he is a Zionist. The tendency of the media to label "Zionist" anyone involved with or interested in or sympathetic to Israel contributes to the confusion. When everybody is a Zionist, how is it that there is no more aliyah and there are so many different kinds of Zionists?

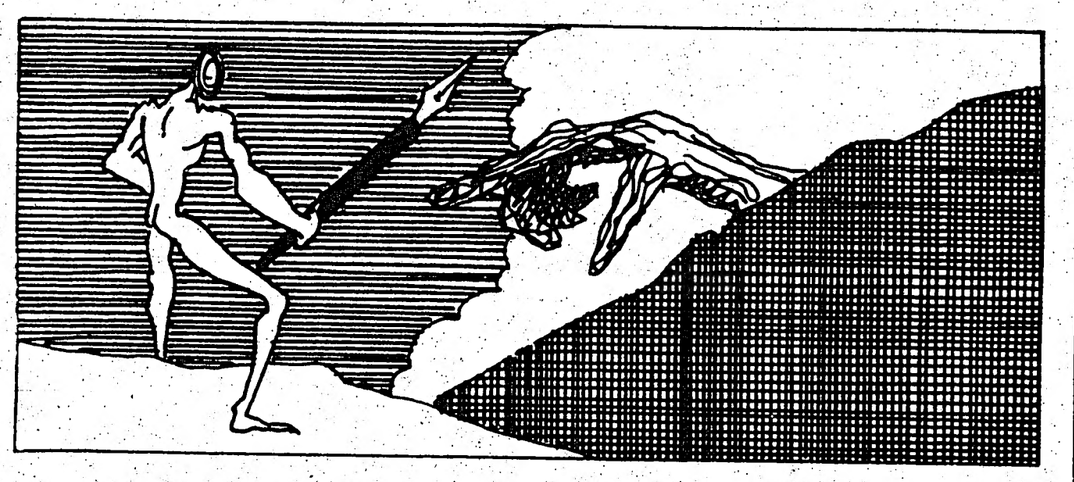
Who is a Zionist: a tentative definition

Who is a Zionist? A card-carrying member of a Zionist federation, a fund raiser or giver to Israel, a Born-Again Zionist? We do not have a definite answer but would like to present a first approximation: *A Zionist is a Jew for whom the centrality of Israel transcends the Jewish reality of today; for him personal and community beliefs and attitudes ought to be built upon Israel as a guarantee for the future of the Jewish people.* A non-Jew may be pro-Israel but cannot believe he must return to the Land of Israel from where he was expelled. The centrality of Israel means, ipso facto, a second class status for Diaspora. A very simple yardstick may be used: upon returning from Israel to the place he lives, be it New York, Montreal, Paris or Sidney, a pro-Israeli, even an enthusiastic one feels he is going back home, whereas a Zionist feels he is leaving home to go back to his place in Exile. According to this view, a Zionist cannot but be schizophrenic. His beliefs and attitudes should culminate in aliyah but even when he stays in Diaspora, he knows that the future of the Jewish people will not be decided anywhere but in Israel. He believes that should a new Holocaust arise anywhere in the world (North America, Latin America, USSR, etc.) it would be a devastating tragedy but not the end of the Jewish people; he is afraid that the destruction of Israel would be the end of the Jewish people because hope itself would be dead. On a more serene level, he understands that Israel is not a carbon copy of his Diaspora but a new reality; he accepts the fact that his Diaspora community is Israel's periphery.

Our tentative definition is certainly not appealing. This kind of Zionism is not easy; it is not a Zionism surrounded by emotional speeches and festive dinners. It forces its adherent to retrograde his own community in his personal scale of values. It is both deep and discreet. But who remembers the names of the myriads of Jewish families who had a little blue and white box and treated it as a surrogate sacred object? Today, if we want to overcome the natural tendency of any political philosophy towards bureaucratization, Zionism must go back to those who do not see Jerusalem as a means to upgrade their status but who, unselfishly, place Jerusalem at the top of their aspirations.

A.M. Klein — In Memoriam

by Linda Shohet



After the wall of silence surrounding it was breached, the Holocaust became and remains the subject of widespread inquiry. Literary response came understandably from Europe in the form of memoirs, journals, poetry and fiction, but even two decades after the war, critic Robert Alter noted how rarely American Jewish fiction had attempted "to come to terms in any serious way with the European catastrophe." He suggested that unlike European or Israeli authors who had been forced to confront their rebirth from the ashes, North American writers had not faced the same urgency. He was unacquainted with Canadian Jewish writing which had begun confronting the Holocaust while it was still a dream in Hitler's mind. A preoccupation with the Holocaust is evident in the works of writers as diverse as Klein, Richler, Wiseman, Kreisel, Gotlieb, Mandel and Layton, who not only treat it thematically but also grapple with the aesthetic problems of form and language facing every writer of Holocaust literature.

The response of these writers is attributable not only to the nature of Canadian society and of its Jewish community, but also to the presence of A.M. Klein, who identified deeply with the plight of his people and incorporated that vision in his journalism, poetry and fiction, pointing a direction for Jewish writers after him. Fluent in five languages, and possessing as intensive a secular as religious education, Klein revelled in the cross-breeding of traditions and ideas, without ever abandoning what he accepted as his responsibility to be the voice of his people.

From Biblical times, the Jewish people had recorded the calamities that befell them in liturgical elegies and commentaries, rather than in secular historical records, and in modern Hebrew and Yiddish writing, the tradition continued, tempered by the subtle ironies of modernism. There were Hebrew poets before the war who suggested through imagery of mediaeval torture and burning the imminent destruction facing the world and Jews in particular; Abraham Klein was the only poet crying the same cry, far from the scene, in the English language.

The Prescience of A.M. Klein

In 1940, Klein published *Hath Not a Jew*, a volume of poems written over the preceding decade, replete with images of ominous prescience, as in "Design for Mediaeval Tapestry" (1931) weaving responses to an outbreak of Jew hatred in a mediaeval German town:

> The burgher sleeps beside his wife, and dreams
> Of human venery, and Hebrew quarry.
> His sleep contrives him many little schemes.
> There will be Jews, dead, moribund and gory;

To characterize a world gone mad, Klein turned repeatedly to the symbol of the golem, synthesizing mystical, popular and literary interpretations to derive a modern version of "implacable automata no mortal/swerves from their single purpose in the sun." To battle his growing doubt, he drew his imagery from sixteenth century Lurianic Kabbalah whose dominant feature was the intensity of its messianism and its stress on the catastrophic nature of the End of Days; redemption was both catastrophe and liberation. In such a system, the Holocaust might stand as that final conflagration.

If in the poetry Klein fought his inner struggles, he used his role as editor of the Canadian Jewish Chronicle to record immediate reaction to unfolding events. He analyzed every issue, denounced insensitive governments who ignored the trauma of European Jewry, railed against Hitler and pleaded for justice. As part of his campaign, he composed *The Hitleriad*, a mock-epic modelled on *The Dunciad* aimed at debunking the dictator and his henchmen. Despite its craft, it was not the success he had hoped for, urbane eighteenth century couplets seemed a refined, ineffectual weapon to turn against evil. Klein himself admitted as much at war's end when the full extent of the destruction stood revealed. In an editorial on V-E Day, he wrote of how the Jewish people had turned past tormentors into comic characters, "a playground for humour, a field for our wit." Wondering what place Hitler and his doings would occupy in Jewish folklore, he could be certain of only one thing — they "would never form part of our humour."

Klein Anticipated Diaspora Reaction

Klein also, in those first days after the war, spoke of feelings and concepts that have since come to be taken for granted among Diaspora Jewish writers. "Every Jew felt the Nazi tentacle stretch out to reach him personally . . ." "Yes, we have survived; but . . . we discover that we have survived, bleeding and maimed." Reacting to an unfavourable review of *Poems 1944* by Randall Jarrall who questioned the sincerity of the poems about the European horror because Klein "wasn't there," Klein retorted bitterly in an unpublished letter to an admirer. " 'that I couldn't possibly be sincere — because I wasn't there!' . . . But the truth is, of course, that I was there. Every Jew during the past six years has been at Belsen — if only through the terrors of anticipation." He made a special plea to English-speaking Jewish writers as the only ones outside Palestine

> who today in our traumatic muteness, might supply our
> people with utterance that was not ventriloquist.
> Certainly it will be a long time before the Jewries
> of Europe again regain their speech, even for those
> who have survived, the memory of horror still paralyzes
> the tongue.

A.M. Klein continued to probe his soul. In 1947, long before clinicians began their studies of survivors or coined the term "survivor guilt," this poet wrote "Meditation Upon Survival," mapping his own despair at having been spared, the lure of the death-wish and the burden on the living to "live/their unexpired six million circuits." His final literary response to the Holocaust came in 1951 with publication of *The Second Scroll*, a complex symbolic novel that brings the messianic vision to a fitting conclusion; the founding of the State of Israel is seen as the fulfillment at the End of Days, a resurrection of a people and a language. But Klein himself, under financial, intellectual and spiritual pressures suffered a total breakdown soon after and lapsed into an eighteen year silence until his death.

The Response of Silence

Silence — what Elie Wiesel has called the most appropriate response to the Holocaust. Was it Klein's inablility to enter the terror of his age that drew him to silence, as Layton has suggested? In one of his final pieces of writing on the Holocaust, an undelivered memorial address, a eulogy for the diaspora, the redemptive vision has disappeared:

> There is indeed no voice to utter such catastrophe:
> wailing is in vain, and clamour almost obscene. Only in
> the stillness of the night, only in the forums of the
> heart, can its memorial be held.

It would be a mistake to attribute Klein's silence solely as a response to events in the world, though looked at objectively, his life seems an imitation of the fate of his people. He had a sensitivity and certain predispositions that, coupled with his intense preoccupations, led to collapse. With respect to the Holocaust in particular, he explored every theme and experimented with many forms taken up by others since; he challenged other Canadian Jewish writers who, without necessarily sharing Klein's convictions or vision, were forced to make their own personal responses. No one since has entertained so strong a conviction of having "been there."

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